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HARVARD ORIENTAL SERIES

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WITH THE COÖPERATION OF VARIOUS SCHOLARS

BY

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Volume Twelve

CAMBRIDGE, MASSACHUSETTS

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THE
PANCHATANTRA-TEXT
OF PURNABHADRA

CRITICAL INTRODUCTION AND LIST OF VARIANTS

BY

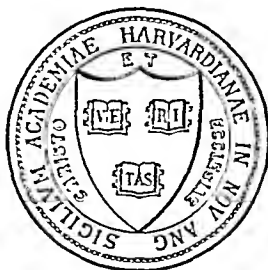
DR. JOHANNES HERTTEL

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TO THE MEMORY
OF
RICHARD PISCHEL

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PREFACE

Delayed appearance of the volume.—This volume appears later than the editor of this Series and the author expected. The printer's copy was ready several years ago; but circumstances for which nobody is to blame prevented its being issued earlier than now.

Distribution of the material originally intended for this volume.—The general plan of this volume may easily be seen from the table of contents. As appears from page xvii of volume xi, it was my original intention to give with this volume parallel specimens of the text of the various recensions. Technical reasons, which have to do with the size and shape of the sheets on which these specimens are printed and with related problems of the bookbinder's art, made it seem more practical to issue the specimens in a little atlas, and to designate the atlas as volume xiii.

Designations of the MSS. in the list of variants.—In the 'List of Variants', the designations of all the manuscripts (sigla eodicum) of which the variant readings are given in full have been printed at the bottom of each page, whereas the designations of manuscripts to which only occasional reference is made are there omitted.

The list of variants refers directly to the manuscripts themselves.—The occasional quotations from the Berlin manuscript K (see below, p. 15, 25²) are given from the collations of Benfey and of Professor R. Schmidt. Unless the contrary is expressly stated, all the other references are to the respective manuscripts themselves and not to collations or to secondary copies.

The numbering of the single tales in volume xi.—In volume xi the superscriptions कथा १ and so on, at the head of the single tales, are given in the usual Occidental fashion. This is a deviation from the procedure of the manuscripts. Partly by way of justification, and partly for the sake of beginners, it is well to state here that, in the first place, Sanskrit manuscripts never have such story-numbers at the beginning of the single stories, but always (if they number the stories at all) at the end; and, in the second place, that even the best manuscripts are inconsistent in this matter.

By way of illustration, a few details may be given. Our MSS. of the bh-class have no story-numbers; the numbering contained in the MSS.

of the Ψ -class and in the fifth tantra of Bh are given in the 'variants'. See, for instance, variants on p. 6, l. 27, p. 14, l. 5, p. 21, l. 11, &c. Since the interpolated stories are in most cases numbered *before* the frame-stories, the numbering of the MSS. disagrees of course with that of our printed text. The frame-story I, xv of our edition, e.g., is numbered as xxi in the MSS. of the Ψ -class, whereas the intercalated stories xvi to xx are thus numbered both in the print and in the MSS. In tantra v, the frame-story is numbered as i in the Ψ -class, and all the following stories are numbered down to xii. In this case the frame-stories are throughout numbered in the MSS. *before* the intercalated stories, whereas in Bh, which in this tantra is a MS. of the *textus simplicior*, the frame-story is numbered as i, our first story as ii, our third story, in which all the following tales are contained, as xii (see variants on p. 289, 11), our stories iv to ix in like manner as iv to ix, and our x as xi; whereas our xi, which is inserted in x, is numbered in Bh as x.

Editor's non-acceptance of corrections of real errors.—At the end of this volume, some additional corrections to vol. xi are appended. Several learned friends of mine have sent me emendations which they will not find among these corrections. I need not say that—thankfully and carefully—I took all their proposals into consideration; but in the course of my critical work I have become extremely cautious in correcting the readings of good MSS. Nothing indeed could at first sight be more convincing than the emendation विष्णुशर्मापि, which one of these scholars proposed instead of विष्णुशर्मापि, as my text reads p. 2, l. 12. But as the best MSS. of both the recensions of the *textus simplicior*, from which Pūrṇabhadra took this passage, confirm the reading of the MSS. of his own recension, this conjecture is inadmissible; see variants on p. 2, 12.

The same scholar proposed to read with the editions of Kosegarten (V, 49), Bühler (V, 60), Jivānanda Vidyāsāgara (V, 60), and Kāśināth Paṇḍuraṅg Parab (V, 58) मिचोक्त instead of मित्राणां, as our text has in its stanza V, 46 b. But again our variants (on p. 273, 1) show that Pūrṇabhadra took the wording of this stanza into his text exactly as he found it in his sources, and we have no right to alter what he approved. There can be no doubt that in this as in other cases the later printed editions simply follow that of Kosegarten; ep. below, p. 53, and Indogermanische Forschungen xxix, 215 ff.

I now regret that I followed Parab in correcting the *chandobhaṅga* in stanza II, 155 a. This stanza is absent from all the other recensions of the Pañcatantra including the *textus simplicior*. I found it in a metrically correct form in Parab's Subhāshita-ratna-bhāṇḍāgāra and in his edition of

Ballāla's Bhojaprabandha, and as the correction seemed to be an unavoidable one, I adopted it. But later on, I found the same stanza with exactly the same chandobhaṅga in Jīvananda Vidyāsāgara's edition of the Bhojaprabandha and in the metrical version of the Campakaśreṣṭhikathānaka; see below, Variants on p. 163, 13. And when my 'Variants' were already printed, I found again this stanza with its chandobhaṅga in the printed edition of Devavijaya Gani's Pandavacharitra (see Yashovijaya Jaina Granthamala, 26, p. 152), and in three old MSS., the one containing Dharmacandra's Malayasundarikathā, the other two Hemavijaya's Kathāratnākara (story 211). Hence it is evident that this stanza was *current* in its faulty form, and that *this* form should be restored in our text. As here, Pūrṇabhadra in several places took over into his text anomalies of his sources; see below, p. 30 f. and p. 36. All these cases should be carefully observed, as they afford us one of the best means for constructing a pedigree of the different recensions, and for finding out their most trustworthy MSS.

In my emendations I always carefully examined the best MSS. of *all* the old recensions, including both classes of the *textus simplicior*, and I beg my critics not to venture conjectures of their own, without comparing the same sources and without taking into due consideration their genetic relations. The text of Kielhorn and Bühler cannot replace the MSS. of the *textus simplicior*, as will appear from our parallel specimens, from pages 58 ff. of this volume, and from the occasional quotations strewn over my notes.

Pūrṇabhadra's attitude towards his sources.—Pūrṇabhadra no doubt knew Sanskrit well, and if he had not been renowned for his *pāṇḍityam*, no minister would have entrusted him with the revision of so celebrated and widely-known a *nītiśāstra* as the Pañcatantra already was in Pūrṇabhadra's time. Moreover, his work would not have been so widely circulated and copied again and again to even recent times, by Jainas as well as by Brāhmaṇas, if it had not been approved by the most cultivated people of his own time as well as of later times. Hence it seems to me now quite possible that he was well aware of such anomalies as he took over into his text, but that he *intentionally* refrained from altering them. In stanza 5 of his Praśasti he says :

स्मार्तं वचः क्वचन यत्समयोपयोगि
 प्रोक्तं समस्तविदुषां तद्दूषणीयम् ।
 सोमस्य मन्त्रयविलासविशेषकस्य
 किं नाम लाञ्छनमृगः कुरुते न लक्ष्मीम् ॥

This shows at all events that he had a great consideration for his sources, which, as appears from our parallel specimens, he followed pretty faithfully.

Acknowledgement of obligations.—Once more I have the pleasant duty of making public acknowledgement of invaluable help and kindness received from very many scholars. First of all I must thank Geheimrat Professor Boysen, Director of the Leipziger Universitätsbibliothek, Professor Münzel, Director of the Hamburger Stadtbibliothek, and Mr. F. W. Thomas, Chief Librarian of the India Office Library, London. These gentlemen sent me the Pañcatantra MSS. preserved in their respective libraries and permitted me to use them under the most liberal conditions. To Mr. Thomas I owe the possibility of collating again the London MS. A, and the Poona MSS. bh PBh. Moreover, this scholar procured for me copies of the most valuable MS. h (see below, p. 12 f.), of the Ulwar MS., and of the MS. preserved in the Raghunāth Temple Library (cp. p. 231 of this volume). Both these latter MSS. are inferior fragmentary copies of Pūrṇabhadra's recension. But to know this is a great relief for an editor, for whom nothing can be more painful than the thought that there may still exist some MSS. of very great value which he is not allowed to use.

To Professor A. A. Macdonell of Oxford I am deeply indebted for sending me the Pañcatantra MSS. of the Max Müller Memorial. Besides, he as well as Mr. Thomas collated for me a passage of the originals of Kosegarten's MSS. BCDEF which were not in my hands, when I needed them for this single passage; see below, p. 44 f. To Mr. Premchand Keshavlal Mody, M.A., LL.B., of Ahmedabad, I owe the use of the MSS. pr (see p. 12) and Pr (see p. 14). Sāstraviśārada-jainācārya Munirāj Shri Dharmavijaya Sūri, the founder of Shri Yaśovijaya-jainapāṭhaśālā in Benares, and his head disciple, Muni Indravijaya, who unite in their persons the truly Indian pāṇḍityam with a keen sense for philological criticism and with a far-sighted benevolence to all the scholars interested in Jaina literature, have sent me many valuable Jaina MSS. and books necessary for my further work, and have given me many items of information of the utmost value which it would have been difficult or impossible to get in Europe.

In 1910 the Munich Academy awarded from the income of the Edmund Hardy Foundation a prize of one thousand marks for my Contributions to the History and Criticism of the Pañcatantra Literature (Arbeiten zur Geschichte und Kritik des Pañcatantra). Since Theodor Benfey was a member of that distinguished corporation, and dedicated to it, over half a century ago, his celebrated pioneer work in Comparative Literature, entitled 'Pantschatantra', and since so eminent an authority in that same

field as Geheimrat Ernst Kuhn is closely and no doubt authoritatively concerned with the administration of the Hardy Fund, it is a matter of deep satisfaction to me that I am here able to record the Academy's approval of the way in which I am continuing the work of Benfey.

If I am able to continue this work, I owe the happy privilege in largest measure to Professor Charles R. Lanman; for at his instance an international memorial signed by seventy subscribers (more than a third of the signatures came from India), was addressed to the *Königlich Sächsische Gesellschaft der Wissenschaften* with a petition that this corporation request the *Königlich Sächsisches Ministerium des Kultus und öffentlichen Unterrichts* to allow me the leisure necessary for bringing my work to a satisfactory conclusion. Rektor Professor Dr. Curt Schmidt of our Realgymnasium in Doebeln most kindly supported this petition, and the Royal Ministry granted it. I may now hope to complete the literary-historical part of my undertaking, as with the present volumes (xii. and xiii. of this Series) I am completing the philological part thereof.

I need scarcely add that for these volumes, as for volume xi, Professor Lanman has laid me under deep obligation by revising my Introduction and other preliminary matter in respect of its English style, and by arranging the contents of the volumes with his well-known editorial skill.

Mr. J. C. Pembrey, Hon. M.A. (Oxon.), the Oriental Reader at the Clarendon Press, has not only done his work with his unfailing care and pains, but has also given me many valuable suggestions which I was glad to follow.

To all the above-mentioned gentlemen and corporations, and to the Royal Ministry, I here record my heartfelt thanks. The great and sympathetic interest which they have shown in this large and laborious undertaking, gives me courage to address myself to its second and perhaps more difficult part; and this, when complete, will, very likely, and as I hope, turn out to be a History of the Indian Narrative Literature.

JOHANNES HERTEL.

*Grossbauchlitz bei Doebeln, Saxony,
December 10, 1911.*

KEY TO TABLES I AND II OF VOLUME XI

Specimens of the MSS. Ψ and bh in facsimile.—In volume XI, between the end of the introductory matter (p. xlviii) and the first page of Pūrṇabhadra's text, are inserted two Tables, containing collotype reproductions of fifteen specimen-parts of the MSS. Ψ and bh. These facsimiles are designated as 'No. 1' and so on, and are thus referred to in this Key. They are especially useful as showing the old akṣara-forms used in our MSS., and as making it very clear how some of them were easily liable to be misread by later copyists.

Facsimile No. 1 shows a verso-page of Ψ, corresponding to the passage beginning *svayūthāntikam* (169, 1 of our text) and ending with *bhādṛa* (170, 12). Our reproduction is a trifle smaller in size than the original. The original has three red spots: one in the centre of the middle square beneath the (correct) leaf-number 60, and encircling the small hole; one in the right margin, covering the figure 5 of the (wrong) leaf-number 56, of which the figure 6 and part of figure 5 have been lost in the course of time with part of the margin; and one just opposite to it in the left margin.

Facsimile No. 2 shows a recto-page of Ψ, corresponding to the passage *gataṃ vyādhaṃ* to *kṛtaḥ* inclusive, 173, 2 to 174, 23 of our text. The original has only one red spot, namely, in the middle of the blank square.

Facsimile No. 7 shows a verso-page of MS. bh, corresponding to our text 125, 11 *rthāni* to 125, 29 *samāptaṃ cē* inclusive. The original is a trifle larger than the facsimile, and has neither the blank square in the middle of the page nor the red spots in the middle and in the margins.

The Jain diagram for the sacred word *arham* appears in Ψ, see No. 2, 7 e.—**Anusvāra** appears at the end of the line in Ψ, see No. 2, 12 g. Cp. Variants 183, 11. The same character is used merely to fill out the blank space at the end of the line in Ψ, No. 8, 6 g and 7 g. Variants thereof in Ψ, No. 1, 1 z, 4 z, 9 z, 14 z; No. 2, 7 g.—**Red markings.** In the originals of Ψ and bh, the words *uktaṃ ca*, *api ca*, the ends of the single pādas, and other important places are coloured with red.

Akṣara-forms of the MSS. Ψ and bh.—Under the headings of such forms as are for one reason or another of interest, are now given references to the facsimiles and to the places thereon where such forms may be found. References for Ψ are on the left; those for bh are on the right.

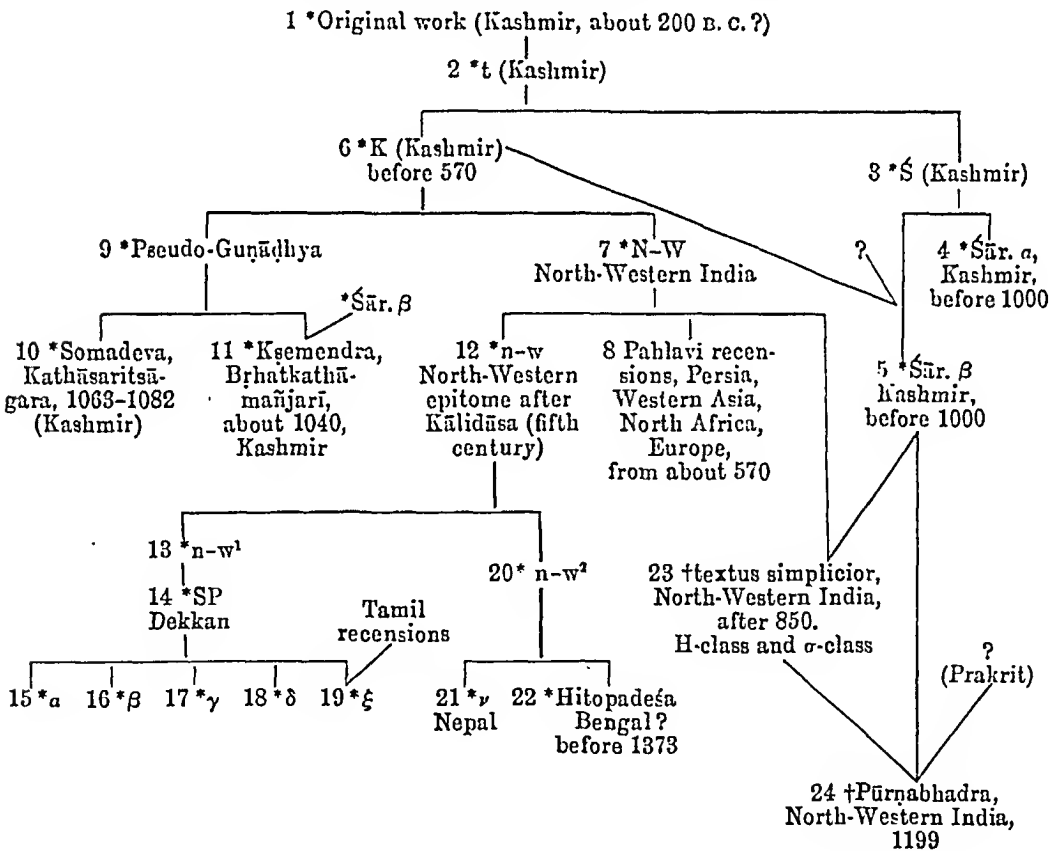
Akṣara-forms.	In facsimiles of MS. ψ.	In facsimiles of MS. bh.
Initial <i>i</i> :	No. 1, 2 <i>ik</i> ; 7 <i>e</i> ; 8 <i>n</i> ; 14 <i>r</i> .	No instance.
Post-consonantal <i>c</i> :	No. 1, 2 <i>b dhe</i> ; 2 <i>m</i> , 5 <i>r ye</i> ; 2 <i>u śe</i> ; 3 <i>y le</i> ; 5 <i>d kle</i> ; 5 <i>m sthe</i> .	No. 7, 1 middle <i>tye</i> ; 1 first quarter <i>ye</i> ; 1 third quarter <i>śte</i> ; 1 fourth quarter <i>te, ke</i> ; 2 first quarter <i>śre</i> , &c.
Post-consonantal <i>ai</i> :	No. 1, 4 <i>bg rai</i> ; 6 <i>u</i> , 12 <i>t dai</i> ; 14 <i>c tai</i> ; 10 <i>a smai</i> ; 14 <i>e thai</i> .	No. 7, 5 and 6 middle, and 9 first quarter <i>thai</i> ; 6 first quarter <i>kyai</i> ; 10 third quarter <i>dai</i> .
Post-consonantal <i>o</i> :	No. 1, 1 <i>m ddho</i> ; 2 <i>g yo</i> ; 3 <i>f tro</i> ; 31 <i>śto</i> ; 3 <i>n to</i> ; 3 <i>s go</i> ; 3 <i>v bho</i> .	No. 7, 1 fourth quarter <i>no</i> ; 2 first quarter <i>yo</i> ; 3 second quarter <i>ryo, dyo, to</i> ; fourth quarter <i>vyo, dyo</i> .
Post-consonantal <i>au</i> :	No. 1, 1 <i>q mau</i> ; 3 <i>q</i> , 8 <i>b dau</i> ; 6 <i>z sau</i> .	No instance.
Modern forms :	No. 1, 11 <i>n ro</i> ; 11 <i>z yo</i> ; No. 2, 7 <i>b tyo</i> .	No. 7, 7 second quarter <i>ptai</i> .
<i>gga</i> :	No. 2, 15 <i>f rggam</i> (distinctly two <i>ga</i> 's). The usual form No. 15, 2 in <i>durggam</i> .	No instance.
<i>gha</i> , old form :	No. 8, 4 <i>b c rgha</i> ; 7 <i>a ghā</i> ; No. 2, 9 <i>b ghū</i> ; 10 <i>f</i> , 14 <i>c gha</i> ; No. 9, 1 <i>a gha</i> .	No instance in the facsimiles (and none in the entire MS.).
<i>gha</i> and <i>ppa</i> :	The old form of <i>gha</i> is distinct from that of <i>ppa</i> , but easily confused with it: cp. No. 1, 1 <i>c rppi</i> ; 4 <i>h rppa</i> ; No. 8, 2 <i>a</i> , 6 <i>d rppa</i> .	
<i>gha</i> , modern form :	No. 1, 5 <i>t gha</i> ; No. 2, 1 <i>c</i> , 2 <i>a ghū</i> ; 4 <i>d ghra</i> .	No instance.
<i>gha</i> and <i>tha</i> :	The modern form of <i>gha</i> is distinct from that of <i>tha</i> , but easily confused with it: cp. No. 1, 1 <i>v tham</i> ; 6 <i>y</i> , 13 <i>s thā</i> ; No. 8, 1 <i>g thā</i> ; 9 <i>f tham</i> ; 10 <i>e rtham</i> .	In bh, the form of <i>tha</i> is like that of our printed texts: No. 7, 1 <i>a rthā</i> ; 2 third quarter <i>thā</i> ; 5 middle <i>thāi</i> .
<i>jha</i> :	No. 1, 15 <i>c jhum</i> (quite distinct from <i>ku</i> 15 <i>e</i> and <i>g</i>); cp. <i>jñhi</i> , No. 12, 2 <i>a</i> .	No instance.
<i>jjha</i> :	No. 9, 3 <i>b jjhā</i> (cp. Bühler, Paläogr., Table V, v-18 from inscr. ca. 807 A.D.); No. 12, 2 <i>a jjhi</i> (cp. Bühler, Paläogr., Table V, xiv, xviii, xix, xxi-18).	No instance.
<i>tu</i> and <i>nu</i> :	Very nearly alike. For <i>tu</i> , see No. 1, 1 <i>d</i> , 3 <i>k</i> , 7 <i>x</i> ; No. 8, 8 <i>b</i> ; for <i>nu</i> , see No. 1, 15 <i>b</i> .	For <i>nu</i> , see No. 7, 7 first quarter.

Akṣara-forms.	In facsimiles of MS. ψ.	In facsimiles of MS. bh.
<i>t</i> and <i>n</i> in conjuncts: Very similar. Thus:		
<i>tra</i> :	No. 1, 2 g, 5 k; <i>tro</i> 3 f; <i>tri</i> 9 h.	Cp. <i>nur</i> ; No. 7, 1 first quarter; <i>tra</i> , No. 7, 6 first quarter.
<i>tvā</i> :	No. 1, 2 x, 8 h, 13 d.	No. 5, 1.
<i>tsa</i> :	No. 1, 8 c; <i>tsu</i> No. 1, 12 a; <i>tsuc</i> No. 1, 14 v.	<i>tsa</i> , No. 7, 2 second quarter and 9 first quarter; No. 5, 3 end.
<i>stu</i> :		No. 7, 2 last quarter, exactly like <i>sru</i> .
<i>tya</i> and <i>nya</i> :	Quite distinct in ψ. For <i>tya</i> , see No. 8, 3 b c; <i>tyc</i> , No. 1, 6 b c, 12 d; <i>tyu</i> , 2 q. For <i>nya</i> , see No. 1, 9 c, 10 v.	Identical in bh. For <i>tya</i> , <i>tyā</i> , see No. 7, 4 first half, four examples; <i>tyc</i> , No. 7, 1 middle; <i>tyā</i> , 2 end. For <i>nya</i> , No. 7, 2 third quarter; 3 beg.; 6 middle.
<i>tha</i> after <i>s</i> , <i>cha</i> , <i>b</i> before <i>dha</i> , and <i>ṣ</i> before <i>ṭa</i> or <i>ṭha</i> or <i>ṛa</i> , are very similar. Thus:		
<i>stha</i> :	No. 13, 3 a; <i>sthe</i> , No. 1, 5 m; <i>sthā</i> No. 3, 2 middle; 4 end.	<i>sthā</i> , No. 7, 2 third quarter; <i>sthi</i> , 6 second quarter.
<i>ccha</i> :	No. 1, 4 u v; No. 10, 2 and 4.	<i>cchi</i> , No. 6, 2 middle.
<i>bḍhā</i> :	No. 1, 11 p; cp. No. 10, 1 second half.	No instance.
<i>ṣṭa</i> :	No. 1, 10 q, &c.	No. 7, 1 third quarter (twice).
<i>ṣṭha</i> :	No instance.	No. 6, 3 a.
<i>ṣṇa</i> :	No instance.	No. 5, 2 middle.
<i>ḍḍha</i> and <i>ḍra</i> :	Identical in ψ. For both, see No. 1, 14 q, <i>niryatiraśād rad-dha</i> .	Distinct in bh. For <i>ḍḍha</i> , see No. 7, 6 first quarter; <i>ḍḍhyā</i> , 7 third quarter; <i>ḍḍhi</i> , 8 first and fourth, and 10 first quarter. For <i>ḍri</i> , see No. 7, 7 second quarter.

INTRODUCTION TO THE EDITION OF
PŪRṆABHADRA'S PAÑCATANTRA

Chapter I. Survey of the Single Recensions, and of their Manuscripts, as used by the Author of this Volume.

Pedigree of the recensions of the Pañcatantra.—Below is given a statement of the various Indian recensions, and in such a tabular form as to make clear the genetic relations. The Brahmanical recensions are marked with a star (*); the Jaina recensions with a dagger (†).



25 Later mixed recensions

Key to the pedigree.—There follows now, under twenty-five headings corresponding with those of the table (1–25), a brief statement as to each of the inferrible or extant recensions of the Pañcatantra, so far as known to the editor of Pūrṇabhadra's recension, and as to the MSS. used by him as editor, and in his studies of the history and sources of that text.

1. The original work.

The author's MS. of this work and all exact copies of it are lost.

2. t.

Some copy, inferrible but no longer extant, of the original work, which copy already contained certain mistakes and interpolations.

3. S'.

The lost Śāradā archetype of the Kashmir recension or Tantrākhyāyika. Ś contained many corruptions and gaps, and some more interpolations.

4. S'ār. a.

The more original text of the Tantrākhyāyika. Known from the MSS.:

P = Pūṇa, Deccan College viii. 145.

P¹ = one leaf, containing most of the kathāmukha, Decc. Coll. viii. 145.

p¹ = the greater part of MS. p, belonging to Dr. M. A. Stein.

The Sanskrit text of MS. P was printed in Abh. der Kgl. Sächs. Ges. der Wissenschaften, vol. xxii, No. v, p. 1 ff.

5. S'ār. β.

The slightly revised and enlarged text of the Tantrākhyāyika. Used by Kṣemendra. Part of the interpolations contained in Śār. β go back to some MS. of the K-class (No. 6). MSS.:

p² = the smaller (last) part of MS. p, belonging to Dr. M. A. Stein.

z, and its derivatives p r R, MSS. belonging to Dr. Stein.

Critical edition of these recensions: Tantrākhyāyika, die älteste Fassung des Pañcatantra. Nach den Handschriften beider Rezensionen zum ersten Male herausgegeben von Johannes Hertel... (= Abh. der Kgl. Ges. d. Wissensch. zu Göttingen. Phil.-hist. Kl. N.F. Band xii. 2).—Translation: Tantrākhyāyika. Die älteste Fassung des Pañcatantra. Aus dem Sanskrit übersetzt mit Einleitung und Anmerkungen von Johannes Hertel. 1909. Leipzig und Berlin. Druck und Verlag von B. G. Teubner. 2 vols.

6. K.

A lost Śāradā MS. which was the source of all the other recensions of the Pāñcatantra.

7. N-W.

A North-Western copy flowing from K, not extant, but represented by

8. The Pahlavi Recensions.

The Pahlavi version itself is lost, but very numerous offshoots of it are preserved. See V. Chauvin, *Bibliographie des ouvrages arabes ou relatifs aux Arabes publiés dans l'Europe chrétienne de 1810 à 1885*. II. Kalilah. Liège. H. Vaillant-Carmanne, Imprimeur. Leipzig, en commission chez O. Harrassowitz, Querstrasse 14. A new edition and translation of the Old Syriac version has been given by Prof. Friedrich Schulthess of Königsberg. Title: *Kalila und Dimna, Syrisch und Deutsch*. Berlin. Verlag von Georg Reimer. 1911.

9. Pseudo-Guṇāḍhya.

The lost metrical extract from an old text of the Pāñcatantra, interpolated in a North-Western recension of the Bṛhatkathā.

10. Somadeva.

The abbreviated Sanskrit translation of No. 9, contained in Somadeva's Kathāsaritsāgara. Editions used by the author of this volume :

Br = Kathā Sarit Sāgara. Die Märchensammlung des Somadeva. Buch vi. vii. viii. Herausg. von Hermann Brockhaus. Leipzig 1862 in Commission bei F. A. Brockhaus (= Abh. für die Kunde d. Morgenl., herausg. v. d. Deutschen Morgenl. Gesellschaft, ii, No. 5).

Du = The Kathāsaritsāgara of Somadevabhatta. Ed. by Paṇḍit Durgāprasād and Kāśīnāth Pāṇḍurang Parab. Printed and published by the proprietor of the "Nirṇaya-Sāgara" Press. Bombay. 1889.

MSS. used by the author of this volume :

A = I. O. 1881, E. 3957.

B = I. O. 2165, E. 3949.

C = I. O. 1102, E. 3955.

K = Sanskrit College, Calcutta, No. 1796.

P = Deccan College, 1887-1892, No. 660.

11. Kṣemendra.

The abbreviated Sanskrit translation of No. 9, contained in Kṣemendra's Bṛhatkathā-mañjarī, xvi. 286 to 567. Editions :

v. M = Der Auszug aus dem Pañcatantra in Kshemendras Bṛhatkathāmañjarī. Einleitung, Text, Uebersetzung und Anmerkungen von Leo von Mañkowski, dr. jur. & phil. Leipzig, Otto Harrassowitz 1892.

Ś = The Bṛhatkathāmañjarī of Kshemendra. Ed. by mahāmahopādya (I) paṇḍit Śivadatta, Head Paṇḍit and Superintendent, Sanskrit Department, Oriental College, Lahore, and Kāshīnāth Pāṇdurang Parab. Printed and published by Tukārām Jāvajī, proprietor of Jāvajī Dādajī's "Nirṇaya-Sāgara" Press. Bombay. 1901.

12. n-w.

A north-western epitome, in which all the stories and nearly all the verses of N-W were given. It must have been composed after Kālidāsa's Kumārasambhava: see vol. I of my translation of the Tantrākhyāyika, p. 158, middle.

13. n-w¹.

This is a derivative of n-w, and the immediate source of

14. SP.

The archetype of the so-called Southern Pañcatantra. Of this archetype no quite faithful copy has been handed down to us. The MSS. known to us belong to the following five sub-recensions:

15. SP_a.

A } A B palm-leaf MSS., C a paper MS., all of them belonging to the
B } late Prof. Leo von Mañkowski, and kindly lent to the author
C } of this volume by him.

K, a copy of the MS. of the Madras Government Oriental MSS. Library, Alph. Index, p. 46, No. 7-1-7.

L, ditto, 7-1-6.

N, ditto, 7-1-8.

Q, a copy of the Tanjore MS., Burnell, Class. Index, p. 165^b, No. 5,110.

P, a copy of the beginning of the Tanjore MS., Burnell, p. 165^b, No. 5,109.

R, " " " " " 5,111.

S, " " " " " 5,113.

U, " " " " " 5,116.

V, " " " " " 10,240.

W, " " " " " 10,241.

Y, " " " " " 10,242.

Z; a copy of a not numbered MS. of the Palace Library, Tanjore. In this copy, the text of the SP is wrongly ascribed to Kṣemendra.

After my edition of the SP was printed, I got, through the kind help of Prof. E. Hultzsch and Govt. Epigraphist V. Venkayya, the MS. b, i. e. a copy of the beginning of the MS. Hultzsch, Reports on Sanskrit MSS. in Southern India, No. II, p. 45, 1219. This MS. goes with B.

16. SP β .

- | | |
|--|-----------------|
| F, a collation of the MS. of the Madras Govt. Or. MSS. Library,
Alph. Index, p. 46, No. 3-2-20. | } first group. |
| H, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph.
Index, p. 46, No. 6 B-3-15. | |
| O, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph.
Index, p. 46, No. 3-4-19. | |
| E, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph.
Index, p. 46, No. 7-1-5. | } second group. |
| I, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph.
Index, p. 46, No. 7-1-10. | |
| M, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph.
Index, p. 46, No. 5-3-13. | } third group. |

The text of the MSS. F H O, E I, with the variants of the best MSS. of SP α has been published in the following edition :

Das südliche Pañcatantra. Sanskrittext der Rezension β mit den Lesarten der besten Hss. der Rezension α , herausg. von Johannes Hertel. Des xxiv. Bandes der Abhandlungen der phil.-hist. Kl. der Kgl. Sächs. Ges. d. Wissenschaften No. V. Leipzig bei B. G. Teubner 1906.

17. SP γ .

D = India Office, Bühler MSS. April 24, 1888, No. 320.

G = India Office, Burnell 211.

A useless attempt towards publishing these two MSS. has been made by Dr. Michael Haberlandt, Zur Geschichte des Pañcatantra, Sitzungsber. d. phil.-hist. Cl. der Wiener Ak. d. Wissensch. 1884, p. 397 ff. Cp. ZDMG. lviii, p. 3 ff.

18. SP δ .

T, a copy of the MS. of the Palace Library, Tanjore, Burnell's Class. Index, p. 165^b, No. 5,112. Cp. Introduction to my ed. of SP, p. xxxiv f.

19. SP ξ .

X, an old palm-leaf MS., presented to the author by the late Prof. v. Mañkowski. An analysis of this southern 'textus amplior' has been given ZDMG. lx. 769 ff. and lxi. 18 ff.

There are, furthermore, two Paris MSS. of the SP, and one MS. belonging to Prof. Teza, which were not available for me. Cp. ed. of the SP, Intr., pp. xxix and xxxiii.

20. n-w².

A lost MS. agreeing on the whole with n-w¹, but having numerous more original readings. The first and second tantras were transposed in this recension.

21. v.

A Nepalese recension, containing only the verses and one prose sentence which the copyist evidently took for a stanza. First and second tantras transposed. MSS.:

n¹, a copy presented to the author by the Durbar of Nepal, and containing books I to III incl. Cp. ed. of SP, p. lxxxviii ff. The complete variants of this MS. are given in the ed. of SP.

n², a copy of the beginning and of the end, transcribed from the same original as n¹, and procured for me by Prof. Sylvain Lévi. This MS. contains the stanzas of tantras iv and v, which are missing in n¹. They are printed in the appendix to my Introduction to the edition of the Sanskrit text of the Tantrākhyāyika, p. xxvii.

22. The Hitopadeśa.

This is based on n-w² and some other story book. Its author was a Śaiva called Nārāyaṇa, who wrote for some king Dhavalacandra, probably in Bengal. Books I and II transposed as in v.

Editions with critical notes: 1. Hitopadesas id est Institutio salutaris. Textum codd. MSS. collatis recensuerunt interpretationem latinam et annotationes criticas adiecerunt Augustus Guilelmus a Schlegel et Christianus Lassen. Pars I. textum sanscritum tenens. Bonnae ad Rhenum MDCCCXXIX. . . . Pars II. commentarium criticum tenens. . . . MDCCCXXXI. (The translation promised on the title has not appeared). 2. Hitopadeśa by Nārāyaṇa. Ed. by Peter Peterson. Bombay, 1887 (= Bombay Sanskrit Series, No. xxxiii).

As to these and other editions compare: Über Text und Verfasser des Hitopadeśa. Inaugural-Dissertation . . . bei der hohen philosophischen Facultät der Universität Leipzig eingereicht von Johannes Hertel . . . Leipzig. Druck von Breitkopf & Härtel, 1897.

A truly critical edition of this work is still a desideratum. The Nepalese MS. N, mentioned by Peterson in the preface of his edition, p. i, did not belong to the British Museum, as Prof. Peterson thought, but to

the late Prof. Cecil Bendall, and now belongs to the Cambridge University Library. A MS. which Prof. Zachariae presented to the Library of the German Oriental Society has been described by him ZDMG. lxi. 342.

After the publication of SP and *ν* it will now be an easy task to determine the best MSS. of the Hitopadeśa and to give a truly critical edition of this work.

23. The textus simplicior.

Called in the MSS. *Paṃcākhyānaka*. This text is the work of some Jaina author who seems to have lived after the middle of the ninth century A.D., since he quotes a stanza of Rudraṭa¹, and before 1199 A.D., as Pūrṇabhadra used this text as one of his main sources. The author added new tales and new stanzas, especially from Kāmandaki², transposed the stories, especially in books III and IV, and greatly amplified the bulk of the Pañcātāntra, especially in the fifth book. As for the single stories, he not only altered their wording throughout, but also their purport. The stories of the textus simplicior have many features in common with Buddhistic forms of these tales, which deviate from the *old* Pañcātāntra texts. The MSS. of this recension disagree very considerably, and in most of them the text is in no good state. All of them are revised copies.

MSS. of the textus simplicior :

H, No. 281 of the Hamburger Stadtbibliothek. Not dated, but older than I.

I, No. 280 of the Hamburger Stadtbibliothek, dated sam. 1701. As to H and I see my paper 'Kritische Bemerkungen zu Kosegartens Pañcātāntra', ZDMG. lvi. 293 ff.

O, MS. of the Bodleian, Oxford, Aufrecht's Cat., p. 157^a, No. 335, 'ex eodem codice atque Hamburgenses H. I. videtur transcripta esse.' Dated sam. 1709. This MS. I have not seen.

Bh, fifth book, contains a text very closely agreeing with that of the Hamb. MSS., but without two interpolations of H I. See below, p. 56 ff., and cp. No. 25, Later Mixed Recensions.

σ = Decc. College, Peterson's Fifth Report, No. 356. Not dated. Copied by gaṇi Cāritrakīrti, disciple of gaṇi Tejastilaka. Corrected by paṇḍit Sukīrti and paṇḍit Amarasiṃha.

s = Decc. Coll. i. 17. First leaf replaced. Copied from an old original (many small gaps). Not dated.

¹ See Pischel's edition of Rudraṭa (Rudraṭa's Ṣṛṅgārātilaka and Ruyyaka's Saḥṛdaya-līlā. Kiel, Haeseler 1886), p. 26.

² Benfey, Pāṇṣātāntra I, p. xv, note 2.

S = Decc. Coll. xv. 147. First two leaves and last leaf missing. The conclusion of IV, vii (Mouse-maiden), with IV, viii (Saints' clothes) is an unintelligibly short abstract, after which the fourth tantra is concluded. Dated samv. 1534 caitrāmāse śuklapakṣe 5 pañcamyām tithau somavāsare atrêha *Harṣapure Śā(?)dyanāgarajñātiyavyāsacīyākena* sutānām pāṭhanārtham *Ahimadāvādavāstavyamevādājñātiyasonījātākasya* sutena śavākena pustikā likhitā puṇyasyārthe tena puṇyena bhagavān śrī Mahāviṣṇu prītoṣtu, &c.

a = Decc. Coll. xii. 252. A fragmentary MS. of the text contained in S. The conclusion of IV, vii (with the emboxed story IV, viii) is literally the same in both MSS. The following leaves are missing: 1-55 incl., 59-61, 63-74, 77, 80, 85, 86, 89, 93 to the end. At the end of tantra iv the copyist gives his name: likhitam idaṃ pro(!)hita-Rāmacaṃdrābhīdhena nijapāṭhanārtham paropakṛtaye cāstuḥ !

pr = a MS. belonging to the Bhandar of Ahmedabad, and lent to me through the good offices of Mr. Keshavlal Premchand Mody of the same town. It bears the marks dā° 7, pra° 25 mī, and dā 13 pra 15. Colophon: samvat 1592 varṣe vaiśaśāśiditraravau liṣitam. This MS. agrees very closely with the edition of Kielhorn and Bühler.

Bü² = India Office, Bühler MS. 86. Fragment, leaves 1-39 incl. of 88 leaves missing. Dated Samvat 1804, śakeṃ 1669 prabhavābde paṇṣavadya 2 dvitīyāyām budhe Bhiṣagupanāmnā śrī-Nārāyaṇapaṇṭa (i. e. paṇḍita) sutena suhr̥dvareṇēdaṃ pañcopākhyānākhyam pustakaṃ likhitam svārtham parārtham ca, &c.

Mü⁴ = Max Müller Memorial e 11, Bodleian, Oxford, 50 leaves. Begins *kā sotkaṃthās tiṣṭati iva* (corresp. to Pūrṇ. 230, 3). The text of this MS. belongs to the σ-class. Dated sake 772 śārvarināmasamvatsare vaiśākha-suddhanavanayām.

h = a copy of the MS. mentioned in Sh. R. Bhandarkar's Report, Bombay, 1907, p. 55, § 46. The original lies in a dilapidated fort in Hanumangad or Bhatner (Bikaner). Bhandarkar says: 'The place in the fort where I saw the box of manuscripts is also dilapidated and deserted. The heir to the manuscripts is a young boy who, I believe, is studying at Patiala.' . . . Bhandarkar calls the original 'a copy of Pañchatantra made in Samvat 1429, while Firuz Shah Taghlak was on the throne.' Mr. F. W. Thomas kindly procured me the copy, which was ordered by the Durbar of Bikaner. It has been made by two copyists, neither of whom knew Sanskrit, and both of whom, especially the second one, very often misread the old-fashioned characters of the original. The colophon does not mention the date given by Bhandarkar, as the copyist of this part of the MS. evidently altered it to give the date

of his own copy. As the colophon gives an idea of the knowledge which this copyist—the *better* one of the two—has of the Sanskrit language, I give it here: sārāpūṃ [for samāptam!] vedaṃ aparikṣita-karaṇaṃ nāma pañcamam taṃtraṃ itī | *vrhatpañcatamtraṃ samattamḥ* (corr. to samāptamḥ) || samvat 1965 rāmitimīgasaravadi 12 ne liṣamtaṃ ātmācatarabhuja *Vikāneranagaramadhye Śaratare* gacchai || yādṛśaṃ puṣṭakaṃ dṛṣṭvā tādṛśaṃ liṣitaṃ mayā | yadi | śuddhaṃ asuddhaṃ vā mama doṣo na diyateḥ || śrīr astuḥ || śrīkalpāṇṇam astuḥ || śrī subhaṃ bhavayāt ḥ || ḥ. This copy is very faulty. Moreover, very many corrections and glosses are entered in it in some places. In spite of all this the copy is valuable. But a future editor of the *textus simplicior* must try to get the original of our copy for his work. This original must contain a good old text of this work. The story I, v is concluded in it as in H.I.¹ In the Introduction to my translation of the *Tantrākhyāyika*, p. 158 (Kap. II, § 2, 1, S. 31), I have shown that the stanza which contains the argument of story II, iii of our text has been altered in all the descendants of K, and has been well preserved only in Śār. Our Specimen III, l. 133, footnotes, gives the reading of h, which, though corrupt, proves in an evident manner that originally the *textus simplicior* also had the reading of Śār.

c = Deccan Coll., Bhand. Cat., xvii. 637. Fragment. Leaves still extant: 2–10 incl., 14–21, 23–33, 37–41, 43–46. Goes down to *aciṃṭaya*, Kielh. p. 89, 4. Rather faulty; modern.

The *textus simplicior* has not been handed down to us in its original form. All our MSS. show interpolations,² and the original wording has not been preserved in any one of the MSS. that I have seen. Our parallel Specimens and, above all, the text printed below, p. 58 ff., show that the MSS. of the *textus simplicior* may be roughly divided into two groups:

- (1) The H-class, to which belong HIO and book V of Bh; see below, p. 58 ff.
- (2) The σ-class, to which belong σsprh (and book V of φ; see Later Mixed Recensions).

As to the Vaiṣṇava MS. S and to the MS. a of the purohita Rāmacandra, I cannot say to which class it has to be assigned, as unfortunately I failed to copy the greater part of their text. At any rate these two MSS. are worthless.

Of the two classes, each at times excels the other in the greater originality of an occasional passage. Our parallel Specimens I–III and the text

¹ Cp. Über die Jaina-Rezensionen [see below, p. 15], p. 97 ff.

² Cp. Ber. kgl. sächs. Ges. d. Wissenschaften, ph.-h. Kl. 1902, p. 68 f.

printed below, p. 58 ff., show that Pūrṇabhadra used copies of both these classes. Wherever he follows the *textus simplicior*, nearly his whole wording can be reconstructed from MSS. of these two classes. It is scarcely possible that he had before him a MS. from which both the H- and the σ -class are derived, as in some places either the H-class or the σ -class is more original than Pūrṇabhadra's text.

The text of the H-class seems to me, on the whole, to be the more original one. It has not yet been edited.

One single MS. of the σ -class has been edited by Kielhorn and Bühler in their well-known edition of the *Pañcatantra* in the Bombay Sanskrit Series, Nos. IV, III, I. Cp. ZDMG. lvi, p. 298 f. This edition agrees very closely in its wording, and completely in the arrangement and number of its tales, with the above-mentioned MS. pr.

As to Kosegarten's edition, see below, p. 15, 'Later Mixed Recensions', and p. 44 ff.

24. Pūrṇabhadra's text.

Called in the MSS. (like No. 23) *Pañcākhyānaka*. Pūrṇabhadra's text is a compilation of Śār. β , of the *textus simplicior*, and of sources unknown to us, amongst which there was a source composed in Prākṛt; see below, p. 27 ff. He seems to have known Kṣemendra; cp. WZKM. xvii. 347. According to his praśasti, he completed his work in A.D. 1199 by the order of a minister named Śrī-Soma.

No other recension of the *Pañcatantra* has been handed down to us in so authentic a wording as Pūrṇabhadra's work. The MSS. which contain it are the following:

bh = Deccan College, Bhand. Cat. x. 190.

N = " " " " x. 189.

A = India Office 2643, E. 4084 (a revised copy).

Ψ = Deccan College, Bhand. Cat. iv. 55.

P = " " " Report 1897, 419.

L¹ = Leipzig University Library, A. 404.

M = Deccan College, Bhand. Cat. iv. 54.

p = " " " " ii. 46 (a revised copy).

Pr = a MS. of the Jaina Bhandar of Ahmedabad, ḍā. 28, pra 10. Not dated, but old.

B = Oxford, Aufr. Cat., p. 157^a, No. 337. It contains only the first two tantras and the greater part of III (down to 227, ⁵ *kṛtaghnā* incl.). Written after A.D. 1810. As I know this MS. only from Tullberg's collation, I neglected it. As for the other MSS., see below, p. 37 ff.

The text of this recension has been published in vol. xi of the HOS.

As to the *textus simplicior* and Pūrṇabhadra's recension, cp. my papers : 'Kritische Bemerkungen zu Kosegartens Pañcatantra', ZDMG. lvi. 293 ff., and 'Über die Jaina-Rezensionen des Pañcatantra', Berichte der phil.-hist. Kl. der Kgl. Sächs. Gesellschaft der Wissenschaften zu Leipzig, 1902, 23 ff.

The lack of critical spirit, which is so characteristic of the old style paṇḍits, was the reason why the more complete, i.e. the interpolated and contaminated MSS. of celebrated works, were always copied, whereas the old genuine texts disappeared. Hence the *textus simplicior* and Pūrṇabhadra's recension completely ousted the old Pañcatantra from North-western India. But Pūrṇabhadra's compilation was not the last stage of this literary development. Numerous new recensions arose, and these have been copied and enlarged even to our days. These mixed recensions may be classed under six heads.

1. The *textus simplicior* was interpolated from Pūrṇabhadra's text.
2. Pūrṇabhadra's text was interpolated from the *textus simplicior* and other sources.
3. Single books or tantras of different recensions were combined.
4. Other recensions were contaminated with the Jain recensions.
5. The Jain recensions were moulded into other forms.
6. Versions from which the frame-stories have been eliminated.

25. Later Mixed Recensions.

25¹. *Textus simplicior*, interpolated from Pūrṇabhadra's recension. MSS. : D = I. O. 2790. Dated samv. 1796 āṣāḍhavadi 3.

b = Deccan College, Bhandarkar's Cat. xii. 253. Fragmentary MS. The following leaves are still extant : 49-79 incl., 81-5, 87-9, and one leaf, the pagination-number of which is ninety-something (the unit of the number is not to be made out).

d = Deccan College, Bhand. Cat. ii. 44. Has 54 leaves, incomplete. The text goes to *saharṣam āha*, Kielhorn, p. 93, 14.

Mü¹ = MS. Max Müller Memorial e 10 of the Bodleian. 100 leaves. Fragment. Begins with *ca vilokya* Pūrṇ. 130, 10. The rest complete. Dated *saṃbat* 1776 *varṣe* | *śāke* 1641 *pravarttamāne* | *jyeṣṭhamāse* | *kṛṣṇe pakṣe* | *caturthyaṃ* 4 *tithau* | *ādityavāre* | Written *Sujānasimhajivijayarājye* | *śrī Vīkānera-madhye* by one *ācārya Rāmakṛṣṇa*.

Mü³ = MS. Max Müller Memorial d 40. 71 leaves. Contains books III to V inclusive. The pagination begins with 1. Not dated.

25². Pūrṇabhadra's text, interpolated from the *textus simplicior* and other sources. MSS. :

K = Berlin, Chambers 176. This MS. is known to me from the collations of Benfey and R. Schmidt.

L² = Leipzig University Library, A. 403. 84 leaves. From the beginning to *trāsayām āsa* 219, 2. Title *Hitopadeśa* (only in mg.). Very faulty Śaiva MS. After I, i the story *Hitopadeśa* II, iii, ed. Schl. ('Dog and Ass').

Bü¹ = I. O., Bühler MS. 85. Dated śake 1788 kṣayanāmavatsare. This is the recension translated by Galanos, and used by Meghavijaya (see below, p. 19). Cp. WZKM. xix. 62 ff.

Mü² = MS. Max Müller Memorial fl. Complete. The pagination (lost on some leaves) goes from 244 to 395. Leaf 279 wrongly inserted after 379, leaf 337 after the first leaf of Śivadāsa's *Vetālapañcaviṃśatikā*, which follows in the MS. Down to about p. 22 of our text Mü² contains a mixture of Simpl. and Pūrṇ., the textus simplicior prevailing. But also in some other places the textus simplicior has been compared. After *śrūyate ca*, 94, 4, for instance, Mü² continues: *tat pranaṣṭaṃ kulaṃ pakṣikulaṃ saṃprati | anyān api svechayā vyāpādayiṣyati | yataḥ* (= Kielhorn, i. 72, 15). Thereupon follow, with variants and corruptions, the stanzas Kielh. 342 to 346 incl., and then the MS. continues with our stanza 344. Nearly all the mistakes common to Ψbh appear in our MS., and many other corruptions besides. Of the praśasti, Mü² has the two stanzas of PPrM.—Mü² is dated *śūnyaśāstramuniścaṃ* ... [supply *dra*] 1760 *Vikramasya gatārdayaḥ || śuciḥ śukle trayodaśyām* by one Śukadeva in a village of Gujarat. It is useless for critical purposes.

25³. Single books or tantras of different recensions were combined.

Bh = Deccan College, Bhand. Cat. xiii. 68. The text of books I, II, and III is a Pūrṇabhadra text, mangled and interpolated from the textus simplicior. Book IV (incomplete) is a Pūrṇabhadra text. Book V is an old text of the H-class of the textus simplicior. See below, p. 56 ff.

φ = Deccan College, Peterson, Report IV, 719. The text of books I to III inclusive is the text of Bh; book IV is a Pūrṇabhadra text different from Bh; book V is a textus simplicior of the σ-class. See below, p. 56 ff.

C = Bodleian, Aufrecht's Cat., No. 336. Dated sam. 1856. This MS. I know only from Tullberg's collation. The beginning of the first tantra contains the textus simplicior, the rest of that tantra and the remaining ones are Pūrṇabhadra's text.

F = I. O., No. 2319. Books I and II contain the textus simplicior, the others are copied from the same original as C. To Mr. F. W. Thomas I owe the statement that codices F and L (cp. Kosegarten, p. vi) are identical.

Bü⁵ = I. O., Bühler MS. 89, a fragment containing leaf 1 and leaves 53 to 119 incl. Nearly all of book I is missing. The conclusion of book I

and books IV and V contain the text of Pūrṇabhadra, whereas books II and III contain a *textus simplicior* with stories interpolated from Pūrṇabhadra. Cp. WZKM. xix. 75.

Bü³ = I. O., Bühler MS. 87. Fragment; 47 leaves. Begins with the description of the hunter at the beginning of tantra ii, and goes to Bühler's stanza iii, 163. Pūrṇabhadra's stories inserted in the frame of the *textus simplicior*. Cp. WZKM. xix. 73.

Π = Deccan College, Peterson, Report III, Appendix iii, No. 313. Not dated. Modern. Books I and II, Pūrṇabhadra; the other books, *textus simplicior*.

The following MSS. contain in their books I, II, V, Pūrṇabhadra's text; in their books III and IV an interpolated *textus simplicior*:—

Π¹ = Deccan College, Bhandarkar, Report 1894, No. 371. Quite modern.

Π² = Deccan College, Peterson, Report V, No. 355. Dated mitau (?) kārṭika-kṛṣṇacaturthī bhūputravāsare samvat 1811.

Π³ = Deccan College, Bhandarkar, Report 1897, No. 418. Modern.

Π⁴ = British Museum, No. 277. This MS. I have not seen.

Q = Deccan College, Bhand. Cat. viii. 144. Last leaf wanting.

q = Deccan College, Bhand. Cat. xii. 251. Missing leaves: 1-70 incl., 77, 78, 122, 140 to the end. Not old. In the parts extant, q has the same stories as Q.

Kosegarten's edition of the *textus simplicior* belongs to this class, and his edition of the *textus ornatior* as well. Both are mixtures from MSS. of various classes. The edition of Jivānanda Vidyāsāgara is based on Kosegarten's, and so is that of Parab. See below, p. 51 ff.

25⁴. Other recensions contaminated with the Jain recensions.

25⁴a. The MS. E = I. O. 1812, E. 4086. Kosegarten, p. iv of his edition of the *textus simplicior*, says of this MS.: 'Textus ad codicem A. prope accedens passim verba sensum supplementa adiicere videtur.' On the contrary, this MS. deviates from Pūrṇabhadra in the most remarkable manner. It is based on the *textus simplicior* and contaminated with Pūrṇabhadra's text. But the author of this text has used still other sources, e.g. the Mahābhārata, the Vikramacaritra (or some work quoting a coherent passage of it; see below, p. 44 ff.), nay, even an older recension of the Pañcatantra, from which the author inserts his story III, i ('Ass in panther's skin'), which seems to be based on the Tantrākhyāyika. The text of this story, printed from Tullberg's collation, is given ZDMG. lvi. 317. The order of the stories has been altered throughout; see ZDMG. lvi. 326.

25⁴b. Ananta's Kathāmṛtanidhi.¹ This is an epitome of an old textus simplicior, interpolated in some places from Pūrṇabhadra's text, and even altered by the redactor in some features of the stories related. The single books are not called *tantra*, but *ūrmi*. Cp. ZDMG. lvi. 296 f.; Saxon Berichte, p. 117, note 1. MSS.:

G = I. O. 2146 = E. 4088. A modern Nāgarī transcript from a no doubt Southern MS. (l frequently appears instead of ʌ between vowels).

G¹, Aufrecht mentions a second MS., *Hall*, A Contribution towards an Index (Calc., 1859), p. 183.

The two following Nāgarī copies, derived from one and the same original, belong to Prof. E. Hultsch (Halle):

G², 93 leaves, and G³, 69 leaves. In the first pāda of the concluding stanza of book V (see Saxon Berichte, p. 117, note 1) both of them read *vijī*° for *kāṇva*°.

25⁴c. NP, the recension mentioned by Aufrecht, C. C., p. 314: पञ्चतन्त्र *kāvyā*, by Dharmapaṇḍita. MS. mentioned in 'A Catalogue of Sanskrit Manuscripts in Private Libraries of the North-Western Provinces. Parts I-X. Allahabad, 1877-86, ix. 14.' I got a copy of this MS. by the good services of Mr. F. W. Thomas, and of the Principal of the Sanskrit College, Benares. In this copy, the name of the author (Dharmapaṇḍita) does not appear. The original, as the librarian of the Sanskrit College informs me, is written in Tailaṅga characters. The librarian says that the modern paṇḍits designate *nīti* works which contain stories as *kāvyā*. The original belongs to Paṇḍit Nṛsiṃhaśāstrin, and the Nāgarī copy sent to me was made by order of his son, Paṇḍit Gaṅgādhara Śāstrin, C.I.E.²

The author of this version has used several sources, the textus simplicior, the recension of Pūrṇabhadra, the Southern Pañcatantra, the Hitopadeśa, and in some places even Śār., or some MS. which contained passages that are known to us only from this source. Only the first two tantras are complete; of tantras iii to v there is only a very short abridgment. Books IV and V are transposed. After the fifth book there are several story-stanzas; no doubt the author intended to use them for the composition of books III to V. Cp. ZDMG. lxiv. 61.

As to this recension, see Journal Asiatique, Nov.-Déc. 1908, p. 400 ff., where also the stories I, xvii, xviii, xix are given in Sanskrit and French.

MS.: np, new copy in Nāgarī, 51 leaves, 12 to 13 lines on a page.

¹ As the author's praśasti tells us, Ananta was a worshipper of Viṣṇu. He belonged to the family of the Kāṇva's, and his father's name was Nāgadeva. According to Aufrecht's C. C., i. 13, 771, and ii. 186, Ananta Bhaṭṭa is the author of many works.

² See Journal Asiatique, Nov.-Déc. 1908, p. 400, where °*pattreṇa* (l. 3 of the Sanskrit passage) is a misprint for °*puttreṇa*.

25⁴ d. The recension of the Jaina monk *Meghavijaya*, compiled from an interpolated Pūrṇabhadra text (Bü¹, above, 25²), from the textus simplicior, from a metrical version of the Jaina Pañcatantra, from the Jaina work Dharmakalpadruma, and from one or more other sources. The prose has been rewritten, and new verses and stories have been added. Meghavijaya wrote in sam. 1716 in the town Navaraṅga. He belonged to the Tapāgaccha.

MS. of the L. O.: Bühler, ZDMG. xlii. 54, No. 6; fols. 35, ll. 17, samvat 1747, Puṇa (No. 90).

An analysis of this version, with the Sanskrit texts of the new stories or interesting variants of old stories contained in it, has been given in my paper 'Eine vierte Jaina-Recension des Pañcatantra'; for a German translation of these stories, see my paper 'Mēghavijayas Auszug aus dem Pañcatantra', Zeitschr. des Vereins für Volkskunde in Berlin, 1906, p. 249 ff.

25⁴ e. The MS. Bhandarkar, Report 1897, 417 (Deccan College, coll. of 1887-91, 153 leaves; col.: sam. 1728 śrāvaṇakṛśṇā[!] caturddāśyāṃ somadine *Phatlehapuramadhye* dīvaṇ śrī-*Aliphaṣāṇrājye* *Pārikānvaye* *Mīśra-śrīRāmeṇālekhi* || śubhaṃ || śu ||) contains another Jaina recension. The text of this MS. is compiled from the textus simplicior, Pūrṇabhadra (bh-class), Hitopadeśa, the metrical source used by Meghavijaya, Śār. β (with the mistakes of our MSS. of this recension), and other sources.

Tantra I contains the same stories, and these stories in the same order, as Pūrṇabhadra. Only story xxiv and part of xxiii have been lost by a gap (not marked in the MS.). *Tantra II*: i = Hit. Schl. I. ii (Pet., p. 7, 4); ii = Pūrṇ. II. i; iii = Sparrow's allies and elephant, with iv, Lion and woodpecker (from the same metrical sources as Meghavijaya¹); v = Hit. I. iii (Pet. I. 41 and following story); vi = Hit. I. iv (Pet. I. 42 and following story); vii = Pūrṇ. II. ii; viii = Pūrṇ. II. iii (but the text of Śār. β); ix, corresponds to Pūrṇ. II. iv (stanza and first sentences from Hit., the rest of the text from Śār. and Pūrṇ.); x = Hit. I. vi (Pet. I. 80 and following story); xi = Pūrṇ. II. v; xii = Pūrṇ. II. vi; xiii = Pūrṇ. II. vii; xiv = Pūrṇ. II. viii; xv = Pūrṇ. II. ix. *Tantra III*: i = Śār. III. i; ii = Pūrṇ. III. i; iii = Pūrṇ. III. ii; iv = Pūrṇ. III. iii; v (intercalated into iv: the lizards, elephant, and water-animals²); vi, corresponds to Pūrṇ. III. iv (from Śār.); vii = Pūrṇ. III. v; viii to xv = Pūrṇ. III. vi to III. xiii; xvi, corresponds to Pūrṇ. III. xvi (from Śār., and again from Pūrṇ.; two foll. 166; the text in disorder). *Tantra IV*: i to x = Pūrṇ. IV. i to x; then xi = Simpl. Bühler

¹ Cp. Zeitschr. d. Vereins f. Volkskunde in Berlin, 1906, 256 f. (with German translation). Sanskrit text and French translation: Journal As., Nov.-Déc. 1908, p. 425 ff.

² Sanskrit text and French translation: Journal As., 1908, p. 432 ff.

IV. vii, and xii = Simpl. IV. xvi. *Tantra V* = Simpl. V, with all the stories given by Bühler, except V. v.

In the wording of the frame-stories, the texts of Hit., Pūrṇ., Simpl., Śār. are equally contaminated.

25⁴ f. The Bühler MS. 88 of the India Office (ZDMG. xlii. 541), though complete in itself, contains only tantras i, iv, and v. It was copied in sam. 1830 śake 1695 by Vāsudeva, son of Rāmacandra, son of Rāmakṛṣṇa, of a Mahārāṣṭra family. The faulty colophon seems to imply that *Rāmacandra* (a Vaiṣṇava) was the author of this recension. Like the recensions recorded under 25⁴ c and g, the text of Rāmacandra's version represents the copy of a rough draught not finished. The first tantra is based on the textus simplicior, but interpolated from Pūrṇabhadra; the fourth tantra contains a text of SP β. The fifth tantra is contaminated from SP and the textus simplicior. It begins with the frame-story and the first and second tales of SP; then follow all the stories of Bühler's edition from V. iii onward, except Bühler V. ix and V. xiv. In general, cp. WZKM. xix. 74 f.

25⁴ g. The MS. Deccan College xvi. 105 (30 leaves, not old) contains the Kathāmukha and book I of an incomplete new recension. But the first book, numbered as such, corresponds to tantra ii of Pūrṇabhadra's text. It contains all the stories of Pūrṇabhadra's text in the same order. The wording of this MS. has been contaminated from Pūrṇabhadra, from the textus simplicior, and from the Hitopadeśa, and many new stanzas have been inserted.

25⁵. Jaina recensions moulded into other forms. A metrical version of the Jaina recensions must have existed before the time of Meghavijaya, who has very largely availed himself of it (see above, 25⁴ d). The same version was used by the compiler of the text 25⁴ e.

25⁶. Versions from which the frame-stories have been eliminated.

a. A Jain MS. of the Berlin Library, described by E. Leumann, Saxon Berichte, 1902, 132 ff. (from the textus simplicior).

b. The Buddhist version from Nepal, called Tantrākhyāna. It is based on one or several unknown redactions, and augmented from other sources. The prose given by Bendall is not original. Only the stanzas contain the original Sanskrit text.

Cp. Bendall, The Tantrākhyāna. Journal of the Royal Asiatic Society of Great Britain and Ireland, new series, vol. xx, p. 465 ff. Hertel, Über einige Handschriften von Kathāsamgraha-Strophen, ZDMG. lxi. 58 ff.

In the Jaina Upāśrayas of Pophliāno pāḍo in Pāṭan (upper Gujarat) and of Dehlāno pāḍo in Ahmedabad, there are still numerous Pañcatantra

MSS. the use of which unfortunately I was not granted. Cp. Bhandarkar, Report, Bombay, 1887, p. 166 (dā° 10, 1.2.44); p. 180 (36, 126); p. 184 (40, 1); p. 189 (44, 55); p. 190 (45, 21); p. 192 (49, 35); p. 195 (55, 3.2); p. 217 (18, 4.5); p. 226 (31, 13); p. 237 (36, 137); p. 243 (43, 32); p. 245 (46, 23). Nor was I granted the use of the Vienna MS. 17 (Aufrecht, C. C., p. 314).

Two Northern MSS. are preserved in the Palace Library at Tanjore: $\tau^1 = 5114$ and $\tau = 5115$. As I was not granted the use of the originals, I ordered copies to be made of both of them. But the specimens sent to me were executed so carelessly (the copyist did not even copy the single leaves in due order), that not to waste more money I had the copying stopped. τ^1 seems to be a MS. of the H-class of the textus simplicior, whereas τ seems to contain a text of Pūrṇabhadra's recension. I cannot say any more about these two MSS., because I know only their beginnings and because, at all events, the two copies give no fair representation of their originals.

Chapter II. Pūrṇabhadra, his time, his work, and his language.

§ 1. Previous Statements.

IN 1891, *Aufrecht* wrote in his *Catalogus Catalogorum*, vol. i, p. 344: 'पूर्णभद्र revised by desire of Somamantrin the Pañcatantra in 1514,¹ I. O. 2643.' *R. G. Bhandarkar* in his Report, Bombay, 1897, p. lix, gave the complete praśasti of Pūrṇabhadra's Pañcatantra, with this (faulty) stanza containing a different date of the book:

शरवाणतरणिवर्षे रविकरवदि फाल्गुने तृतीयायां ।
जीर्णोद्धार इवासौ प्रतिष्ठितो बुधैः ॥ ८ ॥

Bhandarkar adds: 'This is an edition of the Pañchatantra prepared under the direction of a Mantrin or minister of the name of Soma and completed on the 3rd tithi of the dark half of Phālguna of the year 1255 by a man of the name of Pūrṇabhadra. The text of the Pañchatantra, he says, had become corrupt, and he corrected every letter, word, sentence, story and verse.' Accordingly we find on comparing this edition with the existing text as printed in the Bombay Sanskrit Series that there are differences of

¹ The MS. which Aufrecht refers to is our MS. A. See below, pp. 22 and 40. (Aufrecht gives the date A. D.)

reading in almost every line. Some of the prose passages and verses in the latter are omitted and sometimes there are others in the place of those occurring there. Sometimes there are verbose prose passages to which there is nothing corresponding in the existing text. The work might be characterized as Pañchatantra re-written. Who the Soma-mantrin mentioned by the author was it is difficult to say. The date in all probability refers to the era of Vikrama, wherefore it is equivalent to 1199 A.D.’

In 1902, I proved that both the *textus simplicior* and the text called by Kosegarten *textus ornatior*, are *Jaina* works, and that Pūrṇabhadra, who amongst other sources used the *textus simplicior*, was the *author* of the so-called *textus ornatior*.¹ In a post-card dated Aug. 12, 1902, Geheimrat Jacobi was kind enough to tell me that the date of the stanza published by Prof. Bhandarkar corresponds to *Sunday, January 17, 1199 A.D.*

§ 2. The date of Pūrṇabhadra’s Recension.

The date taken by Aufrecht from our MS. A cannot come under consideration, as we have several MSS. of Pūrṇabhadra’s work which are much older than the date just mentioned. The author’s samvat date given in A is 1571.² Our MS. Bh is dated sam. 1442; bh, sam. 1468; P, which mediately goes back to the very old MS. Ψ, sam. 1537.

The date published by Bhandarkar is taken from the MS. Π¹=Decc. Coll. 1894, No. 371. The same date-stanza is given in the MSS. Π²=Decc. Coll., Peterson’s Fifth Report, No. 355, Π³=Decc. Coll., 1887–91, no. 418, and in the MS. 277 of the British Museum. All these MSS. go back to one common archetype. The British Museum MS. I did not see; but the others are quite modern copies. They belong to the class of the mixed MSS.³ and are on the whole worthless. But their fifth tantra has been copied from a MS. of the bh-class.⁴ The text of this tantra as contained in them is inferior to that of the same tantra given in bh. But as in bh the date-stanza is missing, these MSS. apparently derive from some copy older than bh, and the date given in them may be right, if it is compatible with what we know from other sources about Pūrṇabhadra’s time. And this is the case.

Klatt-Leumann, *The Sāmāchârîsatakam*, Ind. Antiquary, July, 1894, p. 173, give this information: ‘167 *ab* Pūrṇabhadra, pupil of Jinapati sûri (†Samvat 1277), composed śrî-Kṛtapuṇyacharitra.’

¹ Berichte d. kgl. Sächs. Gesellschaft der Wissenschaften, 1902, ph.-hist. Kl., pp. 92 ff., 97 ff.

² The *copyist’s* date is samvat 1574. ³ See above, p. 17. ⁴ See below, p. 58 ff.

The जैन ग्रंथावली (प्रसिद्ध कर्ता. श्री जैन श्रैताम्बर कॉन्फरन्स, मुंबई. वीर संवत् २४३५, विक्रम संवत् १९६५) mentions the following works:

p.	नंबर	नाम	श्लोक	कर्ता	रचानो सं	क्यां है?
२२२	१७	हस्तपुष्पचरित्र	१६५०	पूर्णभद्र	१२८५	जिसल
२२५	३०	धन्यशालिचरित्र	१४६०	पूर्णभद्र	१२८५	वृ. जिसल-वे

I was anxious to procure the *prāśastis* of these works. With respect to that of the former my endeavours failed. But to the kindness of the Jaina scholar, Mr. Keshavlal Premchand Mody, of Ahmedabad, I owe a copy of the Introduction and of the *prāśasti* to the latter work. Both of them were copied from a MS. of 37 pages [fols. ?] (15 lines to a page), belonging to Maharaj Kanti Vijaya, of Baroda.

The prāśasti of the Dhanyaśālicaritra. In his *prāśasti* the author of the *Dhanyaśālicaritra* gives the pedigree of his teachers, calling his *gaccha* the चांद्रकुल (stanza 2), or चंद्रगच्छ (stanza 10).¹ But he gives only the series of the *sūris* of the Kharatara-*gaccha*,² excluding the first teacher peculiar to this *gaccha*, viz. Vardhamāna († sam. 1088). All of these names are known to us from Klatt's Extracts from the historical Records of the Jainas, from his Specimen of a lit.-bibliographical Jaina-Onomasticon, and from the *Paṭṭāvalī* published by Weber in his Cat., p. 1036 ff. In giving them here from the *prāśasti* of the *Dhanyaśālicaritra*, I add in parentheses the dates from Klatt's 'Specimen'.

¹ This *gaccha* derives its name from that of its founder *Caṇḍra-sūri*. See Dharmasāgara-gaṇi's *Gurvāvalisūtra*, Weber, Cat. 997, p. 1002 (numbered as 15th *sūri*); Munisundara-sūri's *Gurvāvalī*, stanza 26 and p. 15, first stanza (numbered as 16th *sūri*); and the *Paṭṭāvalīvācānā* of the Kharataragaccha, Weber, Cat., p. 1033 f. (numbered as 18th *sūri*).

² Called after Kharatara, the 'Severer', the 'Harder', a title which was given to Jineśvara-sūri of the Cāndra-*gaccha*, when, in sam. 1080, in the sabhā of King Durlabha of Anahillapura (Anhilvād) he refuted the *caityavāsins*. Cp. the story in Weber's Cat., p. 1037 f.; Klatt, Specimen of a lit.-bibl. Jaina-Onomasticon, p. 46 f. The first two stanzas of the above-mentioned *prāśasti* allude to this event, comparing Jineśvara with a lion (who is खरतर than his opponents, compared to elephants), and saying that in Śrīpattana (= Anhilvād) and in the presence of King Durlabha the *sūri* proved from the Holy Scriptures (आगम) that monks should not dwell in *caityas* (temples), but in the houses of householders. The first two stanzas of the *prāśasti* run thus: श्रीमद्गुरुर्जरभूमिभूषणमणौ श्रीपत्तने पत्तने श्रीमद्गुरुर्जरभराजराजपुरतो यश्चैत्यवासिद्विपान् निलोच्यागमहेतुयुक्तिनखरैर्वासं गृहस्थालये साधूनां समतिष्ठपन्मुनिमृगाधीशो ऽप्रधृष्यः परैः १ सूरिः स चांद्रकुलमानसराजहंसः श्रीमज्जिनेश्वर इति प्रथितः पृथिव्यां जज्ञे लसच्चरणरागभृदिद्विशुद्धपद्मद्वयः शुभगतिं सुतरां दधानः २. But cp. Dharmasāgara's (sam. 1629) criticism of this fact in R. G. Bhandarkar, Report, Bombay, 1887, p. 149 f.

The pedigree runs thus: *Jineśvara* (received the honorary name 'Khara-tara' in Sam. 1080), *Jinacandra* (composed संवेगरंगशाला in Sam. 1125), *Abhayadeva* (died Sam. 1135 or 1139), *Jinavallabha* (died Sam. 1168), *Jinadatta* (born Sam. 1132, died Sam. 1211), *Jinacandra* (born Sam. 1197, died Sam. 1223), *Jinapatti*¹ (born Sam. 1210, died Sam. 1277), *Viraprabha* (i. e. *Jineśvara*, born Sam. 1245, died Sam. 1331), who was made *guru* by *Sarvadevasūri*. The last stanzas of the praśasti I give here literally according to my MS.:

श्रीचंद्रगच्छमभिनंदति शास्त्रि पाति
 तीर्थं प्रभावयति संप्रति जैनचंद्रं
 यः श्रीजिनेश्वर इवाप्रतिमैर्वचोभिः
 वृत्तैरिव त्रिभुवनं पृणति प्रतीतः १०
 तदाज्ञया सद्गुणसर्वदेवा-
 चार्यैः समं जेसलमेरुदुर्गे
 स्थितो गिरैषां स्वपरोपकार-
 हेतोः समाधिं मनसो ऽभिलष्यन् ११
 श्रवसुरविसंख्ये वैक्रमे वत्सरे ऽस्मिन्
 वहति तपसि मासे शुक्लपक्षे दशम्यां
 जिनपतिगुरुशिष्यः पूर्णभद्रामिधानो
 गणिरकृत चरित्रं धन्यगोभद्रसून्वोः १२
 चरितमिदमखिलनिर्मलविद्याकूपारदृश्वानः
 वाचकमुख्याः सूरप्रभाभिधाः शोधयां चक्रुः १३
 धन्यसाधुमुनिशालिभद्रयोः प्रीतिकारचरितं विधाय यत्
 पुण्यमत्र समुपार्जितं मया स्यात्ततो जगदिदं सुखास्पदं १४
 गगनसरसि यावन्निर्मले शारदेन्दुः
 कलयति कलहंसस्फारलीलातिरेकं
 जगति जयति तावत्पाद्यमानं सुधीभिः
 सुचरितमिदमुच्चैर्धन्यगोभद्रसून्वोः १५

TRANSLATION.³

10. He [i. e. *Jineśvara* = *Viraprabha*] who, like the celebrated *Jineśvara* [i. e. *Vardhamāna*, the last Jina], rejoices in the celebrated *Candra-gaccha*,

¹ Thus spelt in MSS. and inscriptions. See Klatt, Specimen, p. 24. In stanza 12 of our praśasti his name is correctly spelt जिनपति.

² MS. °ली° for °ल°.

³ I translate as literally as possible, without any regard to the English style.

who instructs and protects it, and who now renders powerful the Jaina moon [i. e. the Jaina gaṇḍha called *Cāndra*] as a road [for Salvation], and who with [his] incomparable words fills the threefold world as with laws, [because he is] trusted [by all the living beings];

11. By the command of this [Jineśvara], [when I] dwelt with the teacher *Sarvadeva*, [who is endowed with] good qualities, in the fortress of *Jaisalmer*, by the word of those [two men],¹ in order to give help to myself and to others, and desirous to concentrate my mind,

12. [I], the pupil of the teacher *Jinapati*, the gaṇi named *Pūrṇabhadra*, composed the story of Dhanya and of Gobhadra's son,² in this Vikrama year numbered by arrow [5], Vasus [8], Sun [12], on the 10th day in the bright half on the approach of the month of Māgha.³

13. The best of the *vācakas*, called *Sūraprabha*, who has seen the opposite shore of the whole ocean of pure learning, corrected this story.

14. Whatever religious merit I may have gathered here by composing the pleasant story of the monk Dhanya and of the monk Śalibhadra, by this [merit] may this world be the abode of bliss.

15. As long as in the pure lake of the sky the autumn moon holds [or bears] the eminence of the excessive sport of a gander,⁴ so long is victorious in the world this good story of Dhanya and of Gobhadra's son [i. e. so long may it survive], [and be] read aloud by the well-minded [or: by the wise].

Probable identity of the authors of the Pañcākhyānaka, of the Kṛtapuṇyacaritra, and of the Dhanyaśālicaritra. About the identity of the author of the Kṛtapuṇyacaritra and that of the Dhanyaśālicaritra there can be no doubt. From the passage quoted above, p. 23, it appears that both these works were composed by a monk Pūrṇabhadra in the same year, viz. sam. 1285; see stanza 12 of the praśasti given above. In the introduction to the Dhanyaśālicaritra, stanzas 10 ff., the author says:

तस्माद्दानं गृहस्थानामुचितं रुचितं हितं

भवसर्वकपहेतु मर्त्यामर्त्यामृतत्रयः १०

धन्यश्च शालिभद्रश्च कृतपुण्यादयो नराः

साधुदानप्रभाविण वभूवुः सुखभाजनं ११

¹ The text has the plural number.

² In stanza 13 of the Introduction our author says: आदौ धन्यमुनेस्तत्र चरितं परिकीर्त्तयते शालिभद्रचरित्रेण पवित्रेण विमिश्रितं.

³ So according to Dharma Vijaya Sūri, who refers to Hemacandra's *Abhidhānacintāmaṇi*, ed. Boehtlingk and Rieu, p. 26, § 29.

⁴ So according to Dharma Vijaya Sūri. I first thought of separating कलहं सस्फारः, and of rendering: 'causes quarrel connected with an excess of great dalliance', i. e. 'causes love with which joys and sorrows are inseparably connected.'

सरसानि चरित्राणि तेषामेकैकशोपि हि
 खंडाज्यपायसानीव किं पुनर्मिलितान्यहो १२
 आदौ धन्यमुनेस्तत्र चरितं परिकीर्त्तये
 शालिभद्रचरित्रेण पवित्रेण विमिश्रितं १३

These verses prove that Pūrṇabhadra intended to compose a Kṛtapuṇya-caritra, after finishing his Dhanyaśālicaritra. In the Sāmācārī-śataka as quoted above, p. 22, it is stated that Pūrṇabhadra, the author of the Kṛtapuṇyacaritra, was a pupil of Jinapati, and Jinapati was the teacher of Pūrṇabhadra, the author of the Dhanyaśālicaritra; see above, p. 24, stanza 12 of the praśasti.

The author of the Dhanyaśālicaritra composed this work in Jaisalmer; the author of the Pañcākhyānaka must no less certainly have lived in north-western India.¹ Like the former, he was a Śvetāmbara monk.² His date, as given in the praśasti of the II-class,³ viz. sam. 1255, is compatible with the date (sam. 1285) of the two other works mentioned before. Moreover, the author of the Pañcākhyānaka calls himself a *sūri* or *guru*, i. e. a teacher, whereas the author of the two other works tells us that he is a *gaṇi*. The author of the two later works accordingly has a higher rank than that of the Pañcākhyānaka.⁴

The identity of our two Pūrṇabhadras would be established beyond any doubt, if it were sure that, in stanza 4 of the Pañcākhyānaka praśasti, the author is invoking the tīrthakara Candraprabha as a patron of the Cāndrakula. But this is not sure. The author of the Dhanyaśālicaritra invokes Pārśvanātha.

Hence we can only say that it is *highly probable* that Pūrṇabhadra, the author of the Pañcākhyānaka, and Pūrṇabhadra, the author of the Dhanyaśālicaritra and of the Kṛtapuṇyacaritra, were one and the same person.

¹ Cp. ZDMG. lx. 787. Pūrṇabhadra lived in that part of India in which camels are kept as domestic animals, and all the MSS. of his work are written in Nāgarī characters.

² For no Digambara monk would have told the story I, xxii, in which the fraudulent monk burnt by the clever minister is a Digambara ascetic. Cp. also the stanza V, 11.

³ See above, p. 21 f.

⁴ गणि has the same signification as गणिन्. सूरि and आचार्य, according to a kind communication which I owe to Śāstraviśārada-Jaināchārya Śrī Dharmaviṇaya of Benares, are the same, whereas 'गणी' is the name of the head of the same sādhus' assembly.'

गणी, यस्य पार्श्वे आचार्याः सूत्रादभ्यस्यन्ति.

§ 3. Pūrṇabhadra's work.

If unfortunately Pūrṇabhadra's praśasti to his Pañcākhyānaka is silent about the pedigree of his teachers, it is not so about the work he has done. Let us examine what he himself says about it, in connexion with such inferences as we may draw from a comparison of his recension of the Pañcatantra with other recensions of this famous book.

In stanza 2a the author tells us that he revised the whole śāstra called Pañcatantra at the instance of some minister Śrī-Soma.

When King Jayasimha of Guzerat bade the celebrated Jaina monk Hemacandra write a Sanskrit grammar, he either procured for him MSS. of the eight previous grammars preserved in the temple of Sarasvatī in Kashmir, or, according to another, and more trustworthy source, MSS. of all the existing grammars from various countries.¹ According to Bühler even now Hindu princes nearly always provide their court paṇḍits in similar cases with copies, and have these copies fetched from even afar, and at great expense.²

Hence we may safely conclude that a minister, when ordering some literary work to be executed for himself, followed the same manner of proceeding. At all events, as the नीतिशास्त्र is a minister's कुलविद्या, he had in his possession the principal works treating of this topic, and doubtless provided the paṇḍit whom he entrusted with the revision of such a work with as copious materials as possible.

Pūrṇabhadra's praśasti, taken in connexion with the evidence of his work itself, shows that our assumptions are right. In stanza 2 of the praśasti, the author says that in his time 'the whole system called Pañcatantra' had lost its original form. Elsewhere³ I have explained, that शास्त्रमखिलं, 'the whole system,' means 'all the existing recensions'. No doubt, Pūrṇabhadra knew several redactions of this work which are unknown to us.⁴ But two recensions have been proved to be his main sources, viz. the second recension of the Tantrākhyāyika (Śār. β), and the textus simplicior, both in the H-class and in the σ-class.⁵ None of these recensions, he says, preserved the genuine text, as the author himself had written it down. But Pūrṇabhadra was well aware of the fact that the order of the

¹ Cp. Bühler, Ueber das Leben des Jaina Mönches Hemachandra (Denkschriften der phil.-hist. Cl. d. Kais. Ac. d. Wissenschaften zu Wien), p. 183 ff.

² l. c., p. 185.

³ In my paper 'Über das Tantrākhyāyika, die kaśmīrische Rezension des Pañcatantra' (= Abh. d. phil.-hist. Klasse d. kgl. sächs. Gesellschaft d. Wissensch. xxii, No. v), Leipzig, B. G. Teubner, 1904, p. xxv.

⁴ Cp. my edition of the Southern Pañcatantra, p. lxxv f.

⁵ See 'Über das Tantrākhyāyika', p. xxiv, and below, p. 57.

tales preserved in Śār. β, and no doubt in other recensions which he used,¹ was the original one. Hence he adopted this order in his third book, whereas the textus simplicior in this third *tantra* deviates considerably from it. The last two books were very short in the old recensions of the Pañcatantra; but they were enlarged in the textus simplicior, which in an even higher degree than Pūrṇabhadra's recension is not a mere revision of the old text, but rather a free imitation of it. Consequently Pūrṇabhadra very largely availed himself of this 'remaniement', not only in these books, but throughout all the text. As to the fifth book, he took it over into his work, with only slight alterations, in the form which it had in the textus simplicior.

Our parallel Specimens I to IV show how he chose his wording, now from the one and now from the other source, according as he was more pleased with the former or with the latter. In most cases it is impossible to say what principles guided him in his choice. In our Specimen III, however, it is evident why he suddenly abandons the wording of Śār. β. He does so at the passage where this recension speaks of the brahmanical tīrthas. As the textus simplicior replaces the enumeration of these tīrthas by a conversation on the dharma, Pūrṇabhadra in this place followed this Jaina recension, and chiefly because its wording was not offensive to his religious feelings.

Pūrṇabhadra's principal aim was to *revise* the text; see his praśasti, stanzas 2 and 3.² In stanza 6 he tells us, that of the words of the 'excellent first poet' only 'a handful had remained uninjured'. The very numerous corruptions which can be proved to have existed in the text of the Tantrākhyāyika as early as (at the latest) the time of Kṣemendra (about 1000 A.D.), and the nature of the textus simplicior, whose wording differs very considerably from that of the more original recensions, confirm

¹ Cp. Somadeva, Kṣemendra, the Southern Pañcatantra, and the Pahlavi version, which all, in this respect, agree with Śār. Pūrṇabhadra seems to have known Kṣemendra's versification of the Pañcatantra; cp. WZKM. xvii. 347. With Somadeva he agrees against all the other recensions in several places. Cp. our parallel Specimen I.

² It seems to me that the MS. of Pūrṇabhadra himself (the *mūlaprati*) contained in part original leaves of his sources which he merely corrected: mistakes like *vidhāya* for *pidhāya*, *drṣṭvāpāyo* for *drṣṭāpāyo*, and others (see the list given below, p. 30 f.), he is more likely to have *overlooked* in some MS. of the textus simplicior which he revised, than to have *copied* from it. The scribe of the *prathamādarśa* or first copy of course preserved the mistakes overlooked by Pūrṇabhadra, and committed some clerical errors of his own. Hence it is possible that the common archetype of bhṣ is identical with this *prathamādarśa*. I have not been able to find any other MS. of Pūrṇabhadra's recension which can be *proved* to go back to another archetype. But cp. our Variants 5, 1 and 33, 22.

Pūrṇabhadra's statement. From our parallel Specimens I to III, and from the text printed below, p. 58 ff., it is certain that Pūrṇabhadra had before him MSS. of the H-class as well as of the σ -class of the *textus simplicior*. Perhaps he also knew the north-western abbreviated recension from which the so-called Southern Pañcatantra, the Nepalese recension (ν), and the source of the *Hitopadeśa* have flowed.¹ He therefore was in a still more puzzling situation than Kosegarten. But the principles he followed in constituting his text were exactly the same as those of this scholar: both of them *contaminated* the texts they had before them to such a degree that the results were in fact virtually new recensions.

But Pūrṇabhadra's aim was not only to restore the old text; he also wished to amplify it (*praśasti*, stanza 6). And this he did in numerous places.

In revising his sources, Pūrṇabhadra, on the whole, abstains from radical alterations. This is clear from our parallel Specimens. These show that—according to what we should expect from the wording of his *praśasti*—he follows his sources rather faithfully. The story Śār. III. x has been transformed by the author of the *textus simplicior*, and has been transferred by him to his fourth tantra as No. i. Pūrṇabhadra, who found it in Śār. as well as in the *textus simplicior*, gives this tale in both places, at first in the form of the Śār. version as his III. xvi (see our Specimen, No. IV), and again in that of the *textus simplicior* as his IV. i. But even the sources still unknown to us, from which he derived the stories not to be found in Śār. and *Simpl.*, he seems to follow very closely. His story III. viii has been taken either from some text of the *Mahābhārata*,² or from an abbreviation of it, or—possibly, but not probably—it goes back to some revision of the *source* of the *Mahābhārata* version. Pūrṇabhadra's text is much shorter than that of the *Mahābhārata* version; but nobody will deny that the former, on the whole, goes back to the latter. In contracting the text it was of course impossible for our author—if indeed he and not some other writer before him was the abbreviator—not to change the wording in several places.

Some of the prose stories which he took neither from Śār. nor from the *textus simplicior*, reveal their origin by their language. Most of the *Guzeratisms* of Pūrṇabhadra occur in such stories: वणिजारक³ I. xii (73, 14); खपिमि लप I. xxx b (122, 18); अरघट्टं खिटयमान IV. v (244, 18).

¹ See my edition of the Southern Pañcatantra, p. lxxxviii.

² MBh. xii. 143. 10 ff. I can compare only the edition of Protap Chundra Roy. In this edition the story shows several manifest interpolations.

³ See this and the following words in the 'Brief Glossary' appended to vol. XI.

Similarly we find that a wrong Sanskritization of a Prākṛit word, संग्रहार, occurs in the new story II. viii (166, 2); but the same word has been employed by the author himself in the old tale III. ii (184, 5). The new story II. v contains the Prākṛitism चंद्रमती (148, 4), and the form दंडपाशिक (for °शक; 149, 12.16; 151, 2.9). The Prākṛitism अन्यान्य¹ occurs in the kathā-samgraha stanza of the new story II. i (127, 16).

Evidently the words जगाम वृद्धिम् in stanza 6 of the author's praśasti refer in part to the additional stories of his text, and in part to additional stanzas, or to passages in which he strove to imitate the artificial prose style which prevailed in his time (cp. 46, 11 ff.; 183, 13 ff.; ~185, 12 ff.; 213, 2 ff.), or even to new features by which he enlarged the old text, as e.g. in the beginning of I. x (66, 10 ff.).

Pūrṇabhadra declares in stanza 2 of his praśasti, that he has done his work गुणपादरेण, and no doubt this assertion is trustworthy. Still he has overlooked several blunders of the MSS. which he used as his sources, or has even misread these MSS.² I give some instances from his text.

4, 23 सिंहस्थानीयो, a misreading of Śār. (A 8) सिंहस्थानीयो.

4, 23 तत्र चराः, a misreading of Śār. (ibid.) तन्त्रधाराः.

4, 30 व्यक्त°, a misreading of Śār. (ibid.) °त्यक्त°.

11, 23 *शशांक only in Pr and Simpl. MS. I. The MSS. bhNΨPMABh and Simpl. Hh have the blunder शशांकम्.

24, 3 प्रथमे, a chandobhaṅga; also in Simpl. HIh.

29, 20 For अचि the original reading evidently is अपि; but our MSS. of Pūrṇ. and Simpl. HIh agree with us.

39, 23 तं for तत्; MSS. of Pūrṇ. and HI with us. h correctly तत्.

44, 24 व्यवस्थितः MSS. of Pūrṇ. and Simpl. HIh. The original reading must have been प्रस्थितः.

54, 2 सुदर्शना, the name of the princess, evidently goes back to the सुदर्शनचक्र which the textus simplicior mentions as the weapon of Viṣṇu.

69, 3 *विद्यान्; but bhΨABh and Simpl. Hh विद्यान्. I's correct reading must be a correction.

69, 4 *द्वियम्; bhΨ and Simpl. h द्वियम्, A and Simpl. H त्रियम्. The correct

¹ Cp. Pischel, Gramm. d. Prākṛit-Sprachen (Grdr. i. 8), p. 102, § 130.

² Or perhaps he used some Nāgarī transcript of the Tantrākhyāyika, in which some Śāradā words were misread.

- reading only in the revised MS. Bh, in Simpl. I, and in Kielhorn's edition (evidently a correction).
- 163,12 MSS. unmetrical. The chandobhaṅga seems to be original. Cp. Variants.
- 207,5 सत्यवचनो is here the proper name of the Rākṣasa. Śār. β has सत्यवचनमाह for the reading of Śār. α सु च सत्यवचनमाह. As in Śār. β—the recension used by Pūrṇabhadra¹—the subject of the sentence is missing, Pūrṇabhadra evidently tries to correct this passage.
- 211,6 *पिधाय is the correct reading; but Simpl. HIh with bhNΨPPrMA विधाय. In Bh the passage is altered.
- 220,18 विपमपतितं also SP and ν. The original reading of the Pañcatantra must be विपमपतितः, and so Śār. reads.
- 220,25 क्लिष्टं also SP β and K (oldest MS. of SP α). ν and Śār. correctly क्लिष्टः; SP N स्लिष्टः.
- 235,2 तं for तत् MSS. of Pūrṇ. and HI.
- 236,13 *दृष्टापायो; MSS. of Pūrṇ. and HI दृष्टापायो.
- 236,21 किंचित् for कंचित्; HI the compound किंचिद्वासं; h, corrupted, किंचिद्वासमीपं.
- 240,21 *प्रकल्पमानेषु; MSS. of Pūrṇ. and Simpl. HIh प्रकल्प°.
- 242,11 एकाचारविहारा, apparently a blunder for एकाहारविहारा, as the Ψ-class reads. Simpl. HI एकत्राचारविहरा (!), h एकत्राहारवीहारिणो.
- 258,25 सुकुमारिकाभिरहं Pūrṇ. and Simpl. MSS. HI. See 'Brief Glossary', vol. XI, s.v. Simpl. h has यूपमालिकात्पागलव्यव्रतादेशः ॥
- 262,18 and 263,2 गोष्टिकं (so MSS.) Pūrṇ. and Simpl. HI.
- 269,19 *पितृपर्यायागतं is right; but Pūrṇ. MSS. and Simpl. HI पितृपर्यागतं. h correctly, but with a variant, पितृपैतामहपर्यायागतं.
- 271,2 *वृत्ति° here and in the following text is the correct spelling; but Pūrṇ. and Simpl. HIh वृत्ति°.

These cases show that in several places marked in our text with a star (*) the faulty reading recorded in the variants is surely or possibly that of Pūrṇabhadra himself. Cp. below, p. 77 ff.

§ 4. Pūrṇabhadra's language.

According to stanza 4 of his praśasti Pūrṇabhadra seems to be aware of the fact that his Sanskrit is not quite free from mistakes. The author of the Dhanyaśālicaritra tells us that he has caused his work to be

¹ Cp. ZDMG. lix. 21.

corrected by a good vācaka. Indeed, Pūrṇabhadra's Sanskrit is neither uninfluenced by the time in which he lived, nor by the vernacular which he spoke from his childhood. Of course it is not quite free from Prākritisms either. Part of these irregularities he took over from his sources.

Some Guzeratisms and Prākritisms of his have been mentioned above, p. 29 f. From the *textus simplicior* (H-class) he takes the Guzeratisms अनुज्ञान 285,21 and अनुज्ञानपाद 286,5 (see 'Brief Glossary', s. v.). To the influence of Guzeratī we may perhaps attribute the wrong च after the compound in 180,4f,¹ and the wrong form °कंचुकी°, as our MSS. write for correct °कञ्चुकि° in the same passage. In Śubhaśīlagani's Jagaḍū-sambandha² we find the wrong compound सविस्तरायात्राचयं, which Bühler explains as follows: 'The faulty feminine सविस्तरा has been caused by³ the custom of the Gujarātīs to write the parts of a compound separately, viz. सविस्तरा यात्रा चयं.' The Hamburg MSS. have च, not after the compound, but after °कंचुकी°—perhaps a correction of the original wording preserved in Pūrṇabhadra's text—and even more members of the compound are here in the nominative case. To the custom mentioned by Bühler we evidently must attribute the occasional use of किञ्चित् for कञ्चित् (236,21 किञ्चिदेव ग्रामम्, from the reading of HI किञ्चिद्ग्रामम्; cp. 68,3 किञ्चित्स्वेदज-जातिम्; 223,15 किञ्चित्कालं). I now regret that I corrected किञ्चिद्वधोपायं, as the MSS. write in 90,17. Cp. also अस्य गजचर्मभेदं for तद्वजचर्मभेदं or अस्य गजस्य चर्मभेदं, 254,5.

Prākritisms are तं for तत् 39,23 (or सूत्र used as a masculine); 235,2 (also HI); 277,13 (HI here correct); cp. 150,17. Other Prākritisms are recorded above, p. 30.⁴ Cp. also the vulgar adjective सत्कं 'belonging to', which, as Prof. Hultsch suggests, should be written for सत्तं 246,1 and 3, and which really stands in MS. A.

Orthography and Saṃdhi. Both are inconsistent even in our best MSS.

Vowels. Post-consonantal उ occasionally interchanges with अ. Ex. दुर्दुर best MSS. for usual दर्दुर, 222,13; 223,14. कुटम्ब (rarely MSS. कुटुंब), and °कुटम्बिनी, 152,8; अगर् for usual अगुर्, 46,5. लंठ best MSS. for usual

¹ Though occasionally च occurs also in other Sanskrit texts after a dvandva compound. Cp. e. g. Śār. ādimadhyāvasānaṃ ca, 133, 14 note.

² Bühler, Indian Studies, v, No. I (Wien, 1892. In Commission bei F. Tempsky), p. 74.

³ In Bühler's text 'by' has been inadvertently omitted.

⁴ The first member of the frog prince's name सुन-दत्त 235, 1, might be taken as a blunder for Prākrit सुण, i. e. the name of the river शोण. But it is more likely a misreading, as HI and h read यमुनदत्तो. Bühler, 8, 16 has पृथुदत्तो.

लुण्ठ, 120, 7. वन्धुकी for usual वन्धकी, 224, 13. In 225, 26 Pr writes स्फुरति, in 226, 5 PPr उत्तंग.¹ उ is lengthened in the MSS. in पैशून्य 74, 8 (by the influence of शून्य?).

Wherever in these cases our printed text deviates from the spelling of the MSS., an asterisk refers to the variants.

Consonants. छ् ज् ण् म् before a consonant, and म् at the end of a sentence or of an even pāda, are always replaced by anusvāra in the MSS.

न् stands not infrequently in the MSS. for printed anusvāra before न् and म्. Ex.: सन्निपातस्य, 28, 6; स्त्रीसन्निधी, 31, 20; सन्निहितश्चायं, 29, 5; सन्निकर्षात्, 70, 25. सन्मान and सन्मार्जन, 18, 1, &c., occur along with संमान (so 20, 5; 22, 5), संमान्येद् (20, 9), संमानस्या° (20, 13), संमार्जनं (20, 24).

न stands sometimes for ण्.

On the other hand, we occasionally find anusvāra for correct न्; so तं निश्चितं, 140, 18 and ५ 163, 10; तं निधानमादाय, 142, 5.

च and च्च, ख and प are occasionally confounded²; छ् is often employed for च्च, ट often for ठ (nearly always ट for ठ).

च्च is occasionally confounded with त्त; cp. 15, 18; 40, 17, 21; 41, 4; 165, 21; 186, 19 (see Variants); 229, 9 (Bh); 266, 10 (see Variants); 280, 8 (see Variants). This produces the variant उच्छेदन for उत्सादन (see Var. on 40, 17, &c.). Cp. Lanman on Orthographie Prakritisms in Album Kern, p. 302.

ज and य (°यामातु° for °जामातु°, 53, 5), ज्य and ज्ञ (this written in the form given by Jacobi, Kalpas., p. 18, note) are occasionally confounded in the MSS.; cp. e. g. 10, 10; 271, 15 (see Variants in both places).

फ् and प् interchange in फूत्तृ. I follow the Petersburg dictionaries, referring by an asterisk to the variants, where bhΨ have पू°. The MSS. write वन्दिन्; I write वन्दिन् in my text.

Sibilants, especially स and श्, are sometimes confounded. In one case it is certain that this confusion goes back to Pūrṇabhadra himself:

¹ Most of these cases are also found in other north-western works. Cp. even लाङ्गल for लाङ्गल 153, 24, in a stanza not composed by Pūrṇabhadra himself.

² खंड and षंड are used promiscuously in the MSS., whether they mean 'group' or 'piece, fragment'. Apparently Pūrṇabhadra pronounced these two words alike, and hence I write in both cases खण्ड. Cp. also the Petersburg dictionaries and Apte, s.v. षण्ड and खण्ड. But etymologically the two words are not identical. 'Group' is षण्ड (Pūrṇ. 5, 17 and ex conj. 122, 12), Pāli and Prākṛit saṇḍa; 'piece', 'fragment' is खण्ड (Pūrṇ. 112, 9.11), Pāli and Prākṛit khaṇḍa.

in 56,12 the wrong form सद्भत् (for शद्भत्) is assured by the pun with असद्भत् 'often'.

ह is confounded with घ in नघुष, 227, 20. Cp. forms like प्रघुण, प्रघूर्ण(क), प्राघुण(क), प्राघुणिक at the side of प्राङ्गण(क) and प्राङ्गणिक in the Petersburg dictionaries.

Consonants are often doubled after र्; but in the great majority of cases the doubling is neglected. भो is often written for भोः.

Samdhi. As a rule, samdhi is not observed before the apodosis (often in connexion with daṇḍa!); it is neglected in cases where its observation possibly might cause confusion. Cp. Wackernagel, *Altindische Grammatik*, § 262, b, δ. It is evident that Pūrṇabhadra himself very often neglected the samdhi. Cp. 138,12 दृष्ट्वा आ, and 149,18 where our MSS. have वृहत्कन्यका अ°. In most cases our MSS. write तत् श्रुत्वा. Before initial ऋ, samdhi is nearly always neglected in the MSS. An interesting case is 149, 2 f., where the archetype evidently had कौतुकाद्दृष्टदयस्तामी°. The archetype of bhΨ wrongly resolved this group into कौतुकात् दृष्ट° (instead of कौतुकात् घृष्ट°); and ABhΦ have a wrong correction of this inadequate reading: कौतुकाविष्ट°. Cp. Prof. Lanman's remarks, vol. XI, pp. xxxix to xlviii.

As our MSS. are inconsistent, samdhi has everywhere been restored in the prose of our printed text except (1) in the case 138,12, (2) before the apodosis, (3) before and after oratio recta. In the stanzas, in which the rhythm annihilates the pauses in the case of punctuation, we follow our MSS.

In the body of the words, our MSS. are not consistent as to the samdhi in the following cases:

°स्स° or °स° is often written for °स°.

°क्° and °प्°, °फ° are very often, if not in most cases, written for °क्क°, °प्प°, °फफ°.

Punctuation. Our best MSS. are carefully punctuated. They employ daṇḍa after the complete sentences, and very often before the apodosis. Punctuation before इति after oratio recta is not rare. Before यतः in the phrase उक्तं च । यतः they *always* put daṇḍa, or even (ΨP) double daṇḍa. For the sake of clearness, we employ in our printed text ardhadaṇḍa before the apodosis, before and after oratio recta, and before यतः all this in the prose.

In the metrical parts, we separate the first from the second and the third from the fourth pāda of a stanza by ardhadaṇḍa, where these pādas form one line, i.e. in ślokas and āryās. But in these cases we do not destroy the samdhi, which is here maintained in the MSS. even when

they follow our own method.¹ Our MS. bh employs the ardhadaṇḍa and the double daṇḍa, and these only; our MS. Ψ employs the daṇḍa and the double daṇḍa, and these only. Cp. the two facsimile tables in vol. XI.

Gender. ग्रास neuter 233, 1 (in a stanza taken from the textus simplicior). सूत्र masculine, or तं for तत्, 39, 23.

Guṇa and Vṛddhi. सुकुमारिका° (also Hamb. MSS.) for सौकुमारका° (Whitney, § 1222j, Pāṇini V, 1, 133), 258, 25. गोष्ठिक° for गौष्ठिक°, 262, 18; 263, 2 (in both cases with HI).

Verb. विश्वसति (also HI), 23, 5. Imperative: वंध वंध for वन्धान वन्धान, 117, 18; 118, 2. Infinitive: निवेदितुम्, 57, 23. Gerund: आभित्त्वा, 175, 23 (in a stanza). Gerund in -am: परिवर्त-क-म्, 68, 2. Passive for active voice, 205, 24 (in a metrical quotation; also HI).

Noun. A wrong form is the genitive वृहत्स्फिगो for °जो, 135, 10.

Nominal compounds. Compounds with proper names: शाण्डिलीमाता, 136, 20; 140, 15. श्रेष्ठिलक्ष्णस्य, 114, 20, beside लक्ष्णश्रेष्ठिनं, 114, 22. वर्धमानसार्थवाहः, 4, 6, beside सार्थवाहवर्धमानादिवियोगं, 21, 17. वल्लभद्रसचिवं, 103, 3. वीणावत्सराजः, 266, 10, &c.

A curious case occurs at 283, 23, where I have written *वेगाद् वेगं with Pūrṇabhadra's source, the textus simplicior, as represented by the Hamburg MSS. Bh, which in the fifth book belongs to the H-class of the textus simplicior, reads वेगात् गवगं (गव misread for रव, i.e. वे); h and Bühler वेगाद्देगतरं(!). But bhΨA and their derivatives write वेगादिवेगं, and this seems to be the old reading, from which Bühler's ungrammatical reading derives, as being apparently an original gloss by somebody not well versed in Sanskrit. I now take वेगादिवेगं to be a *substantive dvandva* compound, depending on गच्छति: 'it went to speed and to over-speed', i.e. 'it ran more and more swiftly' (quicker and quicker).

Prof. Wackernagel, in his *Altind. Grammatik*, II, § 74 d, gives similar *adjective dvandvas*. From the Pāli I may add Jāt. i, p. 160, 3 *vaṃkātivamkinam* (in a stanza), which the commentator rightly explains as meaning *mūle vaṃkāni agge ativamkāni tādisāni singāni assa atthāti vaṃkātivamkinam*. The compound *mañcātimañca*, given by Wackernagel from Trenckner, is apparently a *substantive*² formed exactly like our *vegātivega*. Hence वेगादिवेगं should be restored in our text.

¹ Only the MSS. in such cases, do not separate the combined akṣaras. The Hindu manner would be to write, e. g. in our stanza I, 5 (p. 5, 3) वनवासि । न्यराज°.

² This is also the opinion of Prof. Wackernagel, who kindly pointed out to me this compound.

The rule laid down by Pāṇini iii. 3. 126 (Wackernagel, *Altind. Grammatik*, II, § 82, a, γ) is not always observed (at least not always in our best MSS.). In 131, 26 only A—a revised MS.—has the correct form दुर्भेदः; but Śār. agrees with the other MSS. In 9, 23 the MSS. have our reading. In 227, 1 ff. Pūrṇabhadra follows this rule, whereas his source, Śār. β, A 266, neglects it.

Syntax. Periphrastic present indicative (Guzeratism): स्वपिमि लभः, 122, 18; योजयति लभः, 268, 10 (here also Hamburg MSS.).¹ Present indicative for imperative: प्रक्षिप्यते, 37, 8; पूरयामः, 92, 6; पृच्छामः, 92, 11; 267, 16; गच्छावः, 265, 17; क्रियते, 268, 5; प्रत्युज्जीवयामः, 268, 6; करोमि, 271, 6; 278, 9; 279, 24; गच्छामि, 282, 8; 286, 5; जानामि, 288, 20. Present indicative for conditional: भवति, 283, 22; गणयति, 283, 23 (in both cases also HI). The conditional occurs 216, 8 अकरिष्यन् and अभविष्यत्, and 230, 20 समानेयम्.

General subject expressed by 3rd person sg.: आह, 180, 20. Cp. 4, 21 (but see *Über das Tantrākhyāyika*, p. 98, 22).

Genitive for instrumental case: °चेलकस्य भृत्वा, 75, 23. Instrumental for genitive case: करणीयेनोपायः, 166, 7.

Faulty or awkward constructions: विष्णुश्चापि (for °श्मणापि) . . . पाठितास्, 2, 12 (in accordance with Simpl. HIh); स द्वावपि प्रत्यागतौ, 109, 14 (almost literally from *Tantrākhyāyika*, 55, 4). प्रतिपादयसि for °ति (the subject being भवान्), 194, 24. पृष्ठः for पृष्ठम्, 221, 29 (or स्थिते तस्मिन् for स्थितः स, l. 28). A word like वचः to be supplied 273, 1 in a stanza (HI have the same wording). 285, 1 an anacoluthon with HI (stanza).

Varia. मध्यात् and मध्ये with the dual number:² आवयोर्मध्यात्, 43, 9; क्रोधसंरक्तलोचनयोर्मध्यात्, 209, 5. एनं and अमुं in the same sentence, referring to the same person, 4, 8 f. किमिति for कस्मात्, only 254, 7 (104, 11 read किमिति with Ψ). Superfluous इति, 23, 11; 42, 6; 61, 12; 63, 21, &c. इत्येवम् for simple इति, 118, 2 (in a new tale). इत्येवं after इति, 94, 19. मा . . . अहंसि for न . . . अ°, 41, 4.

In प्राप्तव्यमर्थमिति नाम, 148, 2, प्राप्तव्यमर्थम् is an adjective. Cp. तन्वाख्यायिकं, and मित्रमेदं (125, 29) beside मित्रमेदो (3, 1), &c.

APPENDIX.

Literary quotations: Śālihotra, 279, 9 (also in HI); Kārṇīsutakathānaka, 67, 14. An utterance of the Buddha is referred to in 48, 13.

¹ Cp. Campakaśreṣṭhikathānaka, ed. Weber, l. 454 f.; ed. Hertel, § 76. Bühler, *Sitzungsb. d. kgl. Preuss. Ak. d. Wissenschaften*, 1883, p. 885.

² This also occurs in other mediaeval Sanskrit texts, e.g. in Somadeva's KSS. 42, 137.

Chapter III. Account of the Manuscripts on which this edition is based.

§ 1. Description of the manuscripts.

ALL the MSS. used for this edition are paper MSS. written in Nāgarī characters.

bh = Decc. Coll. x. 190. This MS. originally consisted of 179 leaves, 10 lines to a page. Its first 6 leaves are now missing. Though this MS. proves to be a Jaina MS., as it has the Jaina diagram in the beginning of book V, it has not the square blanks in the middle of the single pages. It has been copied from some MS. which was then old; cp. Variants 288, 2.4.6.8; 290, 8.

According to bh's colophon, this copy was completed in samvat 1468, on the 12th day of the bright half of the month Mārgaśīrṣa, during the reign of King Śrī-Kaṇḍadeva Vijaya, in Śrī-Vīramagrāma (the modern Viramgam near Ahmedabad) 'in compliance with the order of the minister Maḥaṃsalaśā for the amusement of Josiharadeva, brother to Vāḍījanārdana of Satyapura', by Maḥaṃgopāla, son of Maḥaṃkesava, of a Gauḍa family.

The copyist did his work with great care and accuracy. Our MS. contains many glosses, written by several old hands on the margins or between the lines. Most of these glosses go back to one hand, no doubt the hand of some beginner in Sanskrit, who sometimes misunderstood his text. Cp. the glosses on 11, 1; 14, 6; 19, 20; 22, 25; 56, 12; 60, 20; 62, 16; 76, 10; 84, 17; 154, 2; 176, 17; 177, 9; 194, 17; 221, 25; 286, 3. The same hand entered a lot of *vernacular* glosses; cp. 11, 3.22; 17, 17 (twice); 23, 3; 46, 4; 65, 14; 70, 16; 74, 5; 104, 19; 131, 18; 147, 8; 175, 30; 176, 18; 177, 1.29; 178, 26; 180, 4 (twice); 183, 10; 188, 22; 189, 2; 190, 13.18; 191, 13; 192, 7; 193, 11; 209, 11; 220, 16; 231, 2; 247, 3; 277, 10.11.16.17.18.20; 278, 22 (twice); 279, 1.2.6; 283, 17; 288, 13.16. In many cases the text was unintelligible for the glossator; for the marks × and =, which he usually employs in referring to marginal glosses, occur not infrequently without such a gloss. On the first leaves he often separates the words by small vertical strokes, writing initial vowels, and sometimes terminations, over the line. Our stanza I, 52, for instance, looks thus in the MS.: नखिनांचनदीनांचमृगिणांश-
स्त्रधारिणां । विश्वासा^उनापगतव्यः स्त्रीपुंराजकुलपुचं ४४; 9, 30 सत्या^पमतत्; 10, 17
व्याहृतप्रावशस्तत्प्रविशत्व^{नुए} ।

As I did not succeed in distinguishing *with certainty* the different hands of the glossators, I mark the glosses in my variants with 'gloss.' or 'corr.'

of bh'. As possibly scribes of other MSS. may have copied from bh the glosses instead of the original readings, I have entered nearly all of these glosses in my variants. The complete readings of bh are given in my variants.

N = Decc. Coll. x. 189. This MS. is complete in its beginning, but has a gap extending from 220, 18 of our text to 236, 8 (see Variants). The original number of its leaves was 117. The average number of lines on a page is 17. This copy is written in a hasty hand, but it is pretty correct. Neither the Jain diagram nor the middle squares occur in it.

The colophon tells us that this copy was completed in samvat 1855, śāke 1720, in the dark half of Kārttika, on the eighth day, a Tuesday, by Harinanda, son of Kāśinātha, of a Gauda family. The complete readings of this MS. are given in our variants.

Ψ = Decc. Coll. iv. 55. It has 102 numbered leaves, 15 lines to a page. Of these, leaves Nos. 46, 48, and 49 are lost. Moreover, the last one or two leaves are missing. The actual pagination, however, is not the original one; the original one, written in the margins, has been corrected by a later hand, after leaf 19 had been lost, and hence leaf 20 is now numbered as 19, &c. But another hand writes the correct numbers once more just over the red middle spots of the verso pages; see Key, above, p. 1, and our Specimens, vol. XI, Table I, No. 1.

Ψ is a very beautiful Jaina MS., the Jaina diagram appearing in it at the beginning of the Kathāmukha as well as of that of books III, IV, V. (The beginning of book II is lost.) In the middle of the single leaves there appear the characteristic blank squares, and the centres of these squares are perforated by small circular holes throughout the MS. These holes appear never to have been used for a string drawn through them, as in palm-leaf MSS., to keep the leaves in the right order; for such a string would have enlarged the holes or torn the leaves. The single leaves of **Ψ** show red circular spots, one in the middle of the blank squares of the recto pages, and three on the verso pages, viz. one in the middle and one on each side margin. The original leaf-numbers are written within the red spots of the right-hand margins of the verso pages. The red spots, however, are missing on leaves 83, 84, 89 recto, 90 to 102 inclusive. At the end of the first book, $4\frac{1}{2}$ lines of the recto of fol. 45 and the whole verso page of this leaf have been left blank.

This MS. has been written with great care in beautiful characters. The copyist himself corrected it, and added some glosses and various readings. A second old hand added some more glosses.

Ψ seems to be our oldest MS. of Pūrṇabhadra's text. As we shall subsequently see, not only the common archetype of P (dated sam. 1537)

and L¹ was copied from Ψ at a time when Ψ already contained the glosses by the second hand, but—apart from the circular perforations of the blanks, which are unknown in most of the paper MSS.—the forms of the characters in this MS., especially that which च has in it, are very old ones.¹ This old form of च, as it appears in Bühler's Paläographie, Table V, number 13, columns v, and vii to xvii, and Table VI, number 18, columns xv, xvi, xvii, prevails throughout in Ψ. Cp. our Key, p. 2. Only in cases where a vowel, or *n* and *r* are written under *gh*, the modern form of *gh* is the usual, though not the exclusive one. Cp. also the form of ज्ञि in our Table II, No. 12, l. 2a and that of झ् in our Table I, No. 1, l. 15c, with Bühler, Table V, col. xxii, l. 18. The complete readings and the glosses of Ψ are given in our variants.

P = Decc. Coll. xxiv. 419. It has 96 leaves, 15 lines to a page, and is very beautifully written on fine thin paper. This MS., which is complete, shows the Jaina diagrams as well as the characteristic blank squares. The text on the whole is very correct. From the colophon we learn that this copy was finished in samvat 1537 on the first Tuesday in the dark half of Āṣāḍha. The copyist's name is not given. The complete readings of this MS. are entered in our variants.

L¹ = Leipzig University Library A. 404. Incomplete. Old. The leaves still extant bear the paginations 2 to 56 (both incl.), corresponding to our text *svanāma*° &c. 2, 5 to *sarva te* (incl.) 220, 2. 15 lines to a page. No blanks, but Jaina diagram before II and III. Two copyists, the second one (from leaf 11 to 20 incl.) giving a very faulty wording, and leaving out the text between *mūrkhah* (67, 11) and *sthitavati* (74, 17). I only occasionally refer to this MS. in my variants.

Pr is an old MS. belonging to the Jaina Bhandar of Ahmedabad. It was kindly lent me through Mr. Keshavlal Premchand Mody, B.A., LL.B., of the same town. This copy bears the signature डा २८ म १०. On its margins the title of the work is given as पंचाख्यानवृत्तिः. Pr consists of 107 leaves, 13 lines to a page. It is pretty correct. I give the complete variants of this MS.

M = Decc. Coll. iv. 54. 102 leaves, 15 lines to a page. A complete Jaina MS., with Jaina diagrams and blank squares in the middle of the pages. The characters of this MS. are beautiful, but its text bristles with blunders, omissions, and dittographies. Though not dated, this MS. is not modern. In my variants I give the complete readings of this MS., but I have not noted many of its blunders, small omissions, and dittographies.

¹ In one case this form of च also occurs in Pr, which has flowed from Ψ.

p = Decc. Coll. ii. 46. 93 leaves, 18 lines to a page. This is a complete Jaina MS., though it has not the characteristic blanks. According to its colophon, this copy was completed *saṃval loka-muni-rasa-śasi-saṃvacchare* [i. e. sam. 1677] *jyeṣṭha suṣṭivdhiṣṭamī somavāsare śubhavelāyām Dhillānagare* [i. e. Dhillō, Thar and Parkar] *pātisāha-Jahaṃgīra-rājye* 1 *vā*^o [i. e. vācaka-]-*Matibhadra - tacchiṣya - vācanācāryya - dhuryya - vādīkarikumbhakaṃḍanamṛgārī - sarvaśāstrādhlīta-sarasvatīkaṃṭhābharāṇa - sakalakalākaliṭagātra-vidvajjanatilaka - pravara-prakṛṣṭavācaka-cāritrasīṃha-tacchiṣya-paṃḍita-Padmanamdi-muni-tacca - raṇāmviṇjamakaraṃḍalānadāsānudāsa-Govarddhana-muni-lipākṛtār iyaṃ prati.* The lengthy colophon proceeds to tell in several stanzas that the copyist did his work with the utmost care, and that the good should correct the copy, without blaming the copyist for the blunders he possibly might have committed. Hope is expressed that the Jain community might rejoice henceforth by the favour of the sūris (*śrīmaj-jīnakula¹-sūri-prasādāte ciraṃ naṃdatu*), and that the MS. might eternally survive and be protected by its owners from oil, water, loose tying-up and dishonest borrowers (*'telād rakṣej jalād rakṣe rakṣet sithila-baṃḍhanāt parahastagataṃ rakṣet'* *evaṃ vadati pṇstakaṃ* 11). The copyist had at least two MSS. before him during his work, choosing their readings as he proceeded in copying, smearing with gamboge whole passages already written in almost every line, and replacing very often the correct readings by inferior ones. Some passages have been copied from MSS. belonging to other classes, e. g. to the Bh-class. Moreover, many corrections and additions have subsequently been added by different hands. Amongst the numerous marginal additions, there are even stanzas in Prākṛit. I carefully collated this MS. down to 119, 23 *atha* inclusive; but then, seeing that it was of no use whatsoever, I neglected it altogether. In my variants, only occasional references are given to p.

A = India Office 2643, E. 4084, R.R. 9. B. This MS. originally contained 153 leaves, 12 lines to a page. Leaf 92 is missing now. On the first page, which is blank, a European hand has written in English characters: Gaikawar. This copy has been written by two copyists (A¹ and A²). The first hand wrote the text of leaves 1 to 93, and of 123 to the end, the second one leaves 94 to 122 (both inclusive). The words from *gacchet*, &c. to *baṭiyasā* 1 *sa ta* (inclusive) = our text 177, 12 to 177, 23 are written by both the copyists, and subsequently have been deleted again on fol. 93 verso. In this short passage A² is more correct than A¹; but the former shares with the latter the mistakes *praṇadhi^o* 177, 12, *tanna* for *tatra* 13, *aparaṃ kārya^o* 15. Hence it is certain that A² copied from the same original as A¹. A² leaves blank squares in the middles of the pages.

¹ Dharma Vijaya Sūri corrects this to *jīnakuśala*.

This MS. is rather faulty. A third hand has collated it with some MS. of the *textus simplicior*, covering the margins with additional stanzas from this text, smearing very often the original readings of A with gamboge, and writing on them inferior readings or downright blunders. In other places the corrector, an ignorant and careless man, restores defective passages *ex conjectura*.

According to the colophon, the copyist of A¹ was one *Śivasundara*, who completed his work in *saṃvat* 1574 *āso vadi 9 sukre*.

Bh = Decc. Coll. xiii. 86. This MS. originally consisted of 156 leaves with 12 to 14 (generally 13) lines to a page in books I, II, III, and with 11 lines to a page in books IV and V. The first leaf and leaves 132 to 140 (both inclusive) are missing.¹ Bh has been copied by two hands, the first one going from the beginning of the MS. down to the end of the third book, the second one from the beginning of the fourth book to the end of V. This copy is a Jain MS., the Jain diagram appearing at the beginnings of books II, III, IV. Besides the usual square blanks in the middle of the pages, which are perforated as in Ψ, most of the recto and verso pages have larger rectangular blanks either at the right or at the left hand margin, or even at both of them.

At the end of the third book, the first copyist gives the date *saṃvat* 1442 *varṣe* without any further information. The rest of the MS. is scarcely younger than its first part.

Φ = Decc. Coll. xxi. 719. 97 leaves, 15 lines to a page. Dated *saṃvat* 1661.

§ 2. Value and mutual relations of these manuscripts.

Of the above-described eleven MSS., the first eight form two groups. To the first group, the bh-class, belong the MSS. bh and N. To the second group, the Ψ-class, belong the MSS. Ψ, P, L¹, Pr, p, and M. The nature of MSS. A and Bh and Φ is such that they require a separate and detailed discussion.

The differences between the readings of bh and Ψ are but slight ones. These two MSS. are excellent copies. The cases of the very mistakes taken over from either the *textus simplicior* or Śār. into Pūrṇabhadra's text and preserved in bhΨ show how conscientiously the text has been handed down in these two MSS. On the other hand, the fact that N can be proved to go back *indirectly* to bh, and that PL¹PrMp can be proved to go back to Ψ (P, the best and oldest of them, and L¹ *indirectly*), evidently

¹ Comprising our text, p. 244, 10 *yadi* (incl.) to 260, 2 *duṣṭajā* (incl.).

shows that even in ancient times bhΨ were considered very valuable MSS. I think, indeed, that their common archetype is the *prathamādarśa*. See above, p. 28, note 2. At all events, their text cannot possibly deviate much from the *mūlaprati* (i. e. *mūla-pratīpi*); see our parallel Specimens.

§ 3. The manuscript N goes back indirectly to bh.

For evidence in substantiation of this assertion, see Variants to 27, 10.12; 56, 12; 57, 22; 61, 12; 74, 2; 75, 12; 77, 22; 78, 9; 80, 14; 89, 12.13; 101, 11; 123, 17; 125, 18.19;¹ 184, 5; 186, 9; 208, 2; 266, 6.22; 270, 22; 271, 23; 274, 17. The MS. N cannot have been *immediately* copied from bh, for it is evident that a part of N, namely 284, 7 to the end of book V, has been copied from a text very closely agreeing with Bh. Cp. the Variants.

§ 4. The manuscripts P L¹, Pr, p, and M go back to Ψ.

That p goes back to Ψ may be seen from the Variants 72, 22; 88, 15. Since, however, p is a contaminated MS. (see above, p. 40), and is for this reason critically useless, I have not taken the trouble of collecting further materials in order to ascertain more fully its relation to Ψ. For the other four, the following evidence may suffice.

1. P and L¹ go back to Ψ; cp. Variants 3, 10; 4, 24; 5, 10; 5, 21; 7, 25; 9, 10; 14, 10; 17, 14; 23, 16; 25, 22; 32, 24; 33, 4; 39, 20; 40, 4; 42, 20; 44, 12; 57, 18; 76, 15; 101, 10; 119, 10; 147, 20; 159, 19; 164, 33; 167, 21; 170, 10; 171, 7; 174, 9; 178, 18.23; 180, 14.25; 181, 6; 183, 11.20; 184, 9; 185, 6; 198, 15; 199, 9; 224, 18; 229, 20; 230, 11; 231, 4; 233, 4.14; 247, 9; 249, 2; 252, 7; 253, 24; 255, 9; 258, 30; 271, 28; 275, 9; 284, 9.

Besides P and L¹ have a considerable number of corruptions in common.

Cp. 4, 25; 5, 22; 10, 1; 12, 21; 19, 22; 20, 8; 22, 1; 23, 9; 25, 19; 29, 6; 31, 12; 38, 24; 39, 15.16.21; 41, 7.11; 43, 1; 58, 1; 59, 9; 60, 9.14; 61, 18; 66, 7; 78, 5; 93, 15; 96, 28; 99, 22; 102, 19; 104, 20; 106, 24; 109, 25; 114, 9; 115, 2; 116, 3; 128, 4; 130, 22.29; 131, 21; 132, 2.6.7.14; 143, 11.22; 155, 29; 157, 3; 160, 8; 167, 19; 168, 3; 169, 2.8.10; 170, 28; 172, 4; 174, 19; 175, 25; 178, 9; 180, 4.12; 181, 6; 182, 11; 183, 13; 184, 9; 185, 13.14; 186, 5.19; 188, 5; 189, 20; 190, 5; 191, 20; 194, 11; 195, 20; 196, 3; 197, 9; 200, 1; 202, 7.11; 203, 13; 214, 10.23; 216, 1.10; 219, 2.

P cannot have flowed from L¹, as P neither has L¹'s gap (see above, p. 39), nor the very numerous mistakes of the second copyist of L¹. Cp. besides 12, 24; 66, 7; 105, 6; 184, 8; 191, 15; 193, 2; 194, 11; 197, 14; 198, 3.

¹ The citations of passages reproduced in Tables I and II of vol. XI are set in *italics*. See Variants.

L¹ cannot have flowed from P. Cp. 12, 31; 14, 8; 15, 18; 19, 21; 27, 11; 32, 23; 64, 9; 111, 8; 155, 28; 169, 7.17; 174, 10; 178, 2; 179, 29; 190, 22; 203, 3; 209, 18; 217, 16.

Hence it is clear, that both P and L¹ go back to some third MS. which has flowed from Ψ. Cp. also 24, 4; 190, 10.

2. Pr goes back to Ψ; cp. Variants 3, 10; 7, 25; 33, 4; 101, 10; 119, 10; 121, 13; 147, 20; 159, 16.19; 164, 5.28.33; 167, 21; 169, 17; 170, 10; 171, 7; 180, 25; 184, 9; 187, 18; 231, 4.

3. M goes back to Ψ; cp. Variants 3, 10; 5, 20; 7, 25; 9, 10; 33, 4; 76, 15; 93, 9; 101, 10; 147, 20; 152, 3; 159, 16; 174, 9; 181, 6; 185, 6; 187, 18; 231, 4; 247, 9; 268, 3; 271, 23; 284, 9.

§ 5. Critical discussion of the manuscript A.

A apparently belongs to the bh-class. With this class it has the author's praśasti at the end of the whole work, and it often agrees with this class in its readings. But very often also it has the readings of the Ψ-class. As to the gaps, it agrees at 33, 21 with all our MSS. but Bh. It has *not* the gaps of bh at 25, 2; 82, 11, nor those of Ψ at 61, 5; 107, 25; 113, 29; nor has it the gap of N and of the Ψ-class at 265, 8, where bh is complete. Again, at 210, 15, in the place of the pādas missing in bhN, it has a text quite different from that of both the Ψ-class and Bh, a circumstance which raises the suspicion that *A derives from a revised copy*. We shall subsequently see that this suspicion is confirmed by other facts. At 62, 1 A has a gap which the corrector of A fills in as he pleases. Other gaps of A are 163, 13; 164, 15.

At any rate, A goes back to an archetype which was *very* closely akin to that of bhΨ. This is clear from the numerous blunders which it has in common with these two MSS.

Blunders common to AbhΨ.

6, 31.33; 9, 3.26; 10, 2; 11, 14.23; 14, 16; 18, 11; 22, 13; 28, 10; 33, 12.15; 33, 21(!); 34, 4; 35, 18; 37, 8; 42, 8; 43, 4.14; 44, 6; 46, 3; 48, 19; 49, 13; 51, 6; 53, 1.5; 56, 3.4; 58, 8; 60, 30; 64, 3; 65, 8; 68, 3.14; 69, 3.4.6; 71, 10.33; 74, 8; 76, 12; 83, 2.6; 87, 16; 89, 15; 90, 17; 91, 6.7; 92, 1; 93, 7.9; 95, 11; 96, 10; 97, 13; 99, 5.6.11; 102, 10; 116, 13.17; 119, 21; 121, 5.7; 123, 12.15; 125, 1.30; 126, 15; 130, 4.23; 131, 2; 132, 16.27; 135, 8; 136, 4; 142, 8; 144, 19; 145, 8; 150, 24; 152, 10; 156, 15; 158, 16; 161, 2.13; 164, 10; 168, 27; 170, 15.20; 172, 26; 176, 19; 179, 1; 180, 4; 182, 11; 183, 6; 186, 4; 196, 13.14; 197, 3; 198, 9; 211, 6.21; 215, 23; 216, 1; 218, 2.12; 220, 17; 223, 3; 226, 15; 235, 16.24; 240, 21; 248, 14; 253, 15; 259, 8; 260, 24; 266, 20; 269, 19; 271, 20; 277, 13.19; 278, 9.10; 282, 16; 289, 3 (twice).

For these and the following cases, cp. our Variants.

On the other hand, A has correct readings in many places where bhΨ are faulty.

Right readings of A, where those of bhΨ are wrong.

7, 16; 8, 15; 10, 1; 18, 6; 25, 19; 26, 5; 29, 8; 32, 23; 33, 14 (with Np); 36, 20; 37, 5; 40, 17; 46, 7.21; 50, 12.15.16; 52, 23; 58, 15.17; 59, 25 (with PPr); 61, 14; 63, 12; 65, 29.30; 66, 1; 69, 1; 71, 18; 73, 14.21; 76, 4 (with pPr); 79, 12 (here the *copyist* corrects the reading of bhΨ); 83, 15; 85, 18; 87, 12.14; 90, 8; 91, 19; 93, 7; 96, 14; 100, 8; 101, 23; 106, 1; 107, 11; 109, 5.8; 114, 4.25; 116, 2.16; 118, 14.16; 119, 1; 121, 6; 122, 11.12; 124, 9.25; 125, 26; 130, 9; 131, 2 (the *copyist* corrects here); 131, 19.26; 132, 28; 134, 1; 135, 21; 138, 6.12; 140, 14.18.22; 141, 9; 142, 5.23; 143, 24; 145, 24; 147, 2; 148, 13; 150, 20 (with BhΦ); 152, 9 (with BhΦ); 154, 2 (cp. 155, 8); 155, 17; 157, 13; 161, 22; 162, 18; 168, 18 (with MBhΦ); 176, 8; 180, 7.13; 181, 8; 191, 19.20; 192, 9; 194, 19 (with Pr); 197, 10; 200, 23; 203, 6; 204, 2.5; 206, 5.7; 212, 12; 216, 8; 219, 25.31; 220, 7.26; 223, 19; 224, 16; 226, 14; 227, 4; 230, 20; 231, 25; 236, 12.13 (see Hamb. MSS.); 236, 19 (!); 244, 11 (!); 245, 13; 247, 7.18 (with Pr); 248, 22.30; 250, 22; 251, 20.26; 254, 16; 264, 12; 269, 11.20; 271, 11; 272, 3; 276, 7; 278, 6.10; 282, 1; 284, 1; 289, 10.

If in these passages A is more correct than bhΨ, this is at least in *many* cases the result of conjectural emendation. For in other cases the corrections of A are decidedly wrong.

Blunders of bhΨ wrongly corrected, or even more corrupted, in A.

3, 7; 4, 30; 13, 16; 15, 18; 34, 13; 35, 5; 39, 6; 42, 11; 44, 3; 49, 16; 50, 16.22; 52, 11; 55, 9.10.17; 59, 3.28; 64, 21; 65, 30; 66, 12; 70, 2; 74, 14.17; 80, 5; 84, 16; 85, 19; 99, 15; 101, 12; 131, 18; 132, 12; 135, 10; 143, 7; 149, 2 (with BhΦ); 155, 8; 162, 22 (wrong correction by *copyist*); 165, 21; 170, 10; 172, 3; 173, 15; 179, 18; 190, 2; 199, 22; 207, 3; 213, 5; 214, 21; 218, 12; 219, 15; 222, 6; 231, 5 (with M); 238, 24; 250, 15; 251, 24; 264, 15; 272, 11.16; 273, 9 (!); 281, 4; 287, 14.

Discussion illustrated by Tale III, viii, Self-sacrificing dove.

Evidently A¹ and A² copied some MS. which had been revised and interpolated, part of the corrections and the interpolations being written on the margins. An interesting proof of this assertion occurs in A² on fol. 109a in our Tale III, viii, verses 161 ff. As this passage is of considerable critical value, I print it here in four columns. The *first* column, agreeing with our text, gives the readings of our MSS. bhΨ, and of Kosegarten's MSS. BCDEFK, which contain this story. Prof. Macdonell most kindly collated for me the following passage with the *originals* of

BC;¹ and Mr. F. W. Thomas in like manner obliged me by collating the *originals* of DEF.² To Mr. Thomas I owe the confirmation of Kosegarten's supposition, that his MSS. F and L are one and the same MS.³ The variants I give from K are based on Benfey's collation of this MS., which I owe to the kindness of Miss *Emma Benfey*, and on Prof. *Schmidt's* collation of the same. The *second* column contains the text of A, the *third* one Kosegarten's text according to his edition of the *textus simplicior*, p. 180. The *fourth* column contains an interpolation of the MS. E, which interpolation is separated from the other texts by a vertical line. In the *footnotes* under the first column I give the complete variants (but not all the merely clerical errors) of BCDEFK; in those of the second column, Prof. *Schmidt's* deviations from A, whose version is given in his German translation; in those of the third column the complete variants of the editions of Jīvānanda Vidyāsāgara (Calcutta, 1892), and of K. P. Parab (Bombay, 1896), who follow Kosegarten's text; I add Benfey's translation and emendation of Kosegarten's stanza 187. In the footnotes to the fourth column I give the references from O. v. Böhtlingk's 'Indische Sprüche' to these interpolated stanzas. It will be seen that most of them occur in the Vikramacarita.

Though Kosegarten prints the story from which the following passage is taken in his edition of the *textus simplicior*, it does *not* belong to this recension. It is missing in the Hamburg MSS. HI, in h, in Bühler's edition,⁴ and in Kosegarten's MS. G, i.e. in Anantabhaṭṭa's Kathāmṛtanidhi, which is an abbreviation of the *textus simplicior*.⁵ Besides HI and G, Kosegarten used the MSS. ABCDEFK, and these only. Of these MSS., A B contain Pūrṇabhadra's text; all the other MSS. belong to the mixed class. In the third book, C and F (which go back to a common source for the last three tantras) and K contain contaminations of Pūrṇabhadra's text with the *textus simplicior*. D in this tantra contains a *textus simplicior* interpolated from Pūrṇabhadra's recension. E contains quite a new recension, based on the Jaina recensions and on other sources. It has many interpolated stanzas, and one interpolated story whose wording goes back to Śār. or to some nearly related recension,⁶ and the order of the stories in E disagrees with that of all the other recensions.⁷

¹ These MSS. are now in the Bodleian; B = Aufrecht, No. 337 (written after A. D. 1810), C = No. 336 (written A. D. 1800).

² These MSS. belong to the India Office Library; D = I. O. 2790 (E. 4085), E = I. O. 1812 (E. 4086), F = I. O. 2319 (E. 4087).

³ Cp. Kosegarten's Praefatio, pp. iv and vi.

⁴ As to this edition see above, p. 14.

⁵ See my papers 'Kritische Bemerkungen zu Kosegartens Pañcatantra', ZDMG. lvi, p. 296 ff., and 'Über die Jaina-Rezensionen des Pañcatantra', Berichte d. kgl. sächs. Ges. d. Wissenschaften, phil.-hist. Cl., 1902, p. 117 note. Above, p. 18.

⁶ ZDMG. lvi, p. 317.

⁷ ZDMG. lvi, p. 326. Above, p. 17.

E's interpolation between stanza 164 and p. 204, 21 of our text.

ब्यालगाही यथा ब्यालं
बलादुद्धरते विलात ॥
तथा स्त्री पतिमुधृत्य
स्वर्गलोके महीयते ॥ ९८ ॥

मृते भर्त्तरि या नारी
समारोहिदुताशनं ॥
साऽघं हन्ति समाचारा
स्वर्गलोके महीयते ॥ ९९ ॥

मातृकं पेतृकं चैव
यत्र चैव प्रदीयते ।

98. Böttlingk, Ind. Spr., refers to Vikramac. 283, Hit. iii. 30 Schl., 31 Johns. (=29 Pet.). a read ब्यालं ॥ c read उद्धृत्य ॥

99. Böttlingk refers to Manu v. 160, Sārng. Paddh., Sadācāra 10, Vikramac. 279. c read साघं हन्ति सदा-चारा ॥

Corresponding text of MS. A, compared with R. Schmidt's translation, p. 224 f.

एवं विलथ्य वज्रशः
कृपणं मृगदुःखिता ।
पतिव्रता सुसन्दीप्तं
तमेवाग्निं विविश सा ॥ १८३ ॥

{ तमेवाग्निं विविश सा ॥ ६४
Pāda a corrected by cop. to :
तयोऽग्निं प्रविविश सा ॥ ६४

तपस्तेपे ततो वर्षे-।
शते द्वे पक्षिणी गु सा ।
न्याथ्यमार्गर्गता धर्म ।
पालयन्ती दयामयं ॥ ६५

Mar. addition by copyist.

ततो दिव्याम्बरधरा
दिव्याभरणभूषिता ।

64 a. Schmidt, adopting the correction of a, transl.: 'sprang sie in das hellbrennende Opferfeuer.' ॥

65. Schmidt om. this stanza ॥

Our text, 204, 13 ff., with complete variants of bh'v, BCDEFFK.

एवं विलथ्य वज्रशः ।
कृपणं मृगदुःखिता ।
पतिव्रता सुसन्दीप्तं ।
तमेवाग्निं विविश सा ॥ १६१ ॥

ततो दिव्याम्बरधरा ।
दिव्याभरणभूषिता ।

161. E om. a b ॥ a B एव ॥ o D पतिव्रतायु सं ॥ o a E पतिव्रतत्वा अदीप्तं प्रविविश कृतासनं (=MBh. xii. 148.9 पतिव्रता संग्रदीप्तं प्रविविश कृताशनम्) ॥

कुलत्रयं पुनात्येषा
भर्तारं यागुक्कति ॥ २०० ॥

आत्तौत्तिं सुदिते हृष्टा
प्रोपिते मलिना कृशा ॥
मुते मीयेत या पत्नी

सा स्त्री ज्ञेया पतिव्रता ॥ २०१

200. Böttingk refers to Vikra-
mac. 281. a read पैतुक् ॥
o read कुलत्रयं ॥

201. Böttingk refers to Malli-
nātha, who quotes this
stanza on Kumārasambhava
iv. 33. e read म्रियेत ॥

भर्तारं सा विमानखं
ददर्श खं कपोतिका ॥ ६५, ५ del.
by cop.

सोऽपि दिव्यतनुर्भूला
यथार्थमिदमब्रवीत् ।
अहो ममानुगच्छन्त्या
by cop. to ०या०

कृतं साधु शुभे लया ॥ ६६, corr.
by cop. to ६७

भर्तारं सा विमानखं ।
ददर्श च कपोतिका ॥ १६२ ॥

सोऽपि दिव्यतनुर्भूला ।
यथार्थमिदमब्रवीत् ।
अहो ममानुगच्छन्त्या ।

कृतं साधु शुभे लया ॥ १६३ ॥

162. a. E अथ for ततो ॥ o D म०
तं विमानस्था, E म० च
विमानखं ॥ After 162 a,
E ins. तत्र चिचांगदधरं
भर्ता सान्त्व(or'त्व)प-
द्यत (from MBh. xii. 148.
10: ततश्चिचाङ्गदधरं भ-
र्तारं सान्त्वयन्त) ॥

163. b E मेतदुवाच ह for 2nd pāda ॥
o DE मामनु ॥ K ०गच्छत्य ॥
a O चांतं, F ज्ञांतं for कृतं ॥

After this stanza E ins.:
मममविण दुःखिन सुख-
त्यंतमर्क्षितं ॥

66 (corr. 67). Schmidt ममानु०,
with the original text ॥

Our text, 204, 13 ff., with complete variants of bh ५, BCDEFK.

तिस्रः कोव्योऽर्धकोटी च ।
यानि रोमाणि मानवे ।
तावत्कालं वसेत्स्वर्गे ।
भर्तारं यानुगच्छति ॥ १६४ ॥

Corresponding text of MS. A, compared with R. Schmidt's translation, p. 224 f.

तिस्रः कोव्योऽर्धकोटी च ।
यानि रोमाणि मानवे ।
तावत्कालं वसेत्स्वर्गे ।
भर्तारं यानुगच्छति ॥ ६७, corr.
by cop. to ६८

या ऊत्वाऽभौ स्वकं कार्यं ।
जीवंती दयिताऽनुगा
भविता नरकं याया ।
घोरं नारी न संशयः ॥ ६९ ॥

सूतवेदादिशास्त्रेषु ।
सम्यगेष विधिः सूतः ।

164. b B मानव, DE मानुषे ॥
c B चसौत, OF च सा for वसेत; E: तावत्स्वर्गे
ऽव्यो वासो ॥ Between this stanza and the prose 204, 21, E ins. the stanzas printed in our fourth column.

69. a Schmidt (reading याऊत्वा): 'welche ihren Leib nicht im Feuer opfert' ॥
b Schmidt (correcting: जीव-न्यदधितानुगा): 'dem Geliebten nicht nachfolgt, sondern am Leben bleibt.'
c Schmidt यायाद् ॥

70. a Schmidt सूतिः ॥

E's interpolation between stanza 164 and p. 204, 21 of our text.

ब्रह्मघ्नो वा सुरापो वा
ब्रह्मद्रोही भवेत् पतिः ।
पुनात्यविधवा नारी
तमादाय मृता तु या ॥ २०२

सगुणो निर्गुणो वापि
धनाढ्यो निर्धनोपि वा ।
प्रियो वा यदि वा द्वेष्यः
स्त्रीणां भर्ता हि दैवतं ॥ ३ ।

यावच्चाभौ मृते पत्नौ
स्त्री नाम्नानं प्रदाहयेत् ।

204. Böhlingk refers to Vikramac. 280.

Kosegarten's text, p. 180, with complete variants of editions of Vidyāsāgara and Parab.

तिस्रः कोव्योऽर्धकोटी च
यानि रोमाणि मानुषे ।
तावत् कालं वसेत् स्वर्गे
भर्तारं यानुगच्छति ॥ १८६ ॥

186. c Vidyāsāgara the same blunder: तावत् कालं;
Parab तावत्कालं ॥

तावन्न मुच्यते सा हि
स्त्रीशरीरात्कथंचन ४।

ततः स्वर्गं गतः पत्नी
भर्यया (!) सह संगतः ।
कर्मणा पूजितस्तत्र
रेमे च भर्यया (!) सह । ५।

205. = MBh. xii. 148, 12. Var.:

^b विमानवरमास्थितः ॥
^a रेमे स सह भार्यया ॥

याः कुर्युरात्मनो हव्यां ।
दुःखिन्यस्ता भवे भवे ॥ ७० ॥

कपोतदेवः सूर्यास्त-
प्रत्यहं सुखमन्वभूत ।
सा खं सौरं कपोतस्य
प्राक्पुण्यप्रभवं हि तत् ॥ ७८ ॥

187. ^a Benfey सूर्यास्तं, Vidyāsāg.
सूर्यास्ते, Parab सूर्यास्ते ॥

^c Parab : कपोतदेहवत्सा-
सीत्. 'This pāda must
have been composed by
Parab himself. Benfey
translates: 'Der Tauben-
gott genoss täglich des Son-
nenunterganges Lust, sie
ihres Täubrichs Sonnenhim-
mel, als Folge früheren
Verdienst's.' Vidyāsāgara
explains: स कपोतदेवः

सूर्यास्ते सायं प्रत्यहं सुख-
मन्वभूत सुखं वुमुजे । सा
कपोतो कपोतस्य शरी-
रवत् शरीरभूता आसी-

कपोतदेवः सूर्यास ।
प्रत्यहं सुखमन्वभूत ।
साकं सौरं कपोतस्य ।
प्राक्पुण्यप्रभवं हि तत् ॥ ७९ ॥

^c Schmidt (reading ऽहव्यां):
'die Frauen, die sich selbst
nicht optern' ॥

71. ^a Schmidt (reading सूर्यास्ते):
'Der Gott der Tauben genoss
in der Nähe der Sonne Tag
für Tag gemeinschaftlich ein
Sonnenglück: das war die
Folge der früheren frommen
Thaten des Täubers' ॥

204, 21. एवं हर्षाविष्टां विमा-
नमारोप्य परिष्वज्य च सुखेन
तस्थौ ।

204, 21. K omits this sentence ॥
B एवं ॥ B एवं हर्षाविष्ट
स तामंकारोप्य दिवि सुख-
मनुभवन् तस्थौ ॥ ७ ॥

Our text, 204, 13 ff., with complete variants of bh. y, BCD E F K.

204, 22. लुब्धकोऽपि परमनिर्वदं
कृत्वा मरणभिसुखो महद्वनं
विवेश ।

तत्र दावानलं दृष्ट्वा ।

निविष्टो विरताशयः ।

निर्दग्धकल्मषो भूत्वा ।

देववद्वि मौदते ॥ १६५ ॥

Corresponding text of MS. A, compared with R. Schmidt's translation, p. 224 f.

हर्षाविष्टस्तो व्याधो

विवेश स वनं घनं ।

प्राणिहिंसां परित्यज्य

वज्रनिर्वेदवान् मृशं ॥ ७२ ॥

तत्र तपसप्त्वा तपो घोरं ।

शान्तः स विरताशयः ।

निर्दग्धकल्मषो भूत्वा

स्वर्गसौख्यमवाप्तवान् ॥ ७३ ॥

204, 22. E गत्वा for कृत्वा ॥ B मरणाभिसुखे; E उत्तरा-
भिसुखो हिमवत्पार्श्वे म० ॥
B मद्ग्रहन ॥ E प्रविष्टा ॥
165. a B ततं ॥ K दानल, corr.
to दावानल; E दावानि
(spoiling the metre) ॥
b D विविश for निविष्टो; E for
this pāda: प्रविष्टो मृतश्च ॥
c E ins. ततो before नि० ॥ K
°कलुषी, corr. to °कलुषी ॥
a K देववद्वि, B देवदिवि,
F देववदिवि ॥

Kosegarten's text, p. 180, with complete variants of editions of Vidyāsūgata and Parab.

हर्षाविष्टस्तो व्याधो

विवेश स वनं घनं

प्राणिहिंसां परित्यज्य

वज्रनिर्वेदवान् मृशं ॥ १८८ ॥

तत्र दावानलं दृष्ट्वा

विवेश विरताशयः ।

निर्दग्धकल्मषो भूत्वा

स्वर्गसौख्यमवाप्तवान् ॥ १८९ ॥

द्विति शेषः तत् तथोरी-

दृगैयर्थमिति भावः प्रा-

कृत्यप्रभवं हि प्राक्तनपुख-

फलमेव ॥ *Lanceau* (p.

239): 'Le dieu pigeon

jouit tous les jours du

plaisir du coucher du

soleil, et sa femme, du ciel

solaire du pigeon: cela

fut la conséquence de leur

mérite antérieur.' Italo

Pizzi (p. 158) simply omits

the whole stanza, without

indicating this omission in

any way.

E's interpolation between stanza 164 and p. 204, 21 of our text.

ततः सा भर्तृपरमा

सयमानाप्सुरोगणैः ।

क्रीडते पतिना साङ्घै

यावद्विद्राचतुर्दश ॥ ६ ॥

6. b read सय०. This stanza seems to be an imitation of MBh. xii. 149, 13, where it is said of the *foiler*:

ततः स्वर्गस्थमात्मानमपश्य-

द्विगतज्वरः । यच्चगन्धर्वसि-

द्धानां मध्ये आजन्तमिन्द्र-

वत् ॥

188. b Parab च for स ॥

From these parallel texts it is clear that both Kosegarten and Schmidt based their texts of this story mainly on A². But in doing so they were not consistent. Kosegarten omits A²'s stanzas 69 and 70, and both scholars omit A²'s (first) stanza 65. It will be seen that no other MS. than A² has A²'s stanzas 65, 69, 70, 71, 72. In place of 71 and 72, *all* the other MSS. but K have two prose sentences. In K the first prose sentence is missing. All the MSS. agree completely in the number and in the order of the stanzas, and nearly completely in their wording. Only the contaminated MS. E follows the wording of the MBh. in our stanzas 161 and 162, interpolates as its stanza 5 (i. e. 205) a whole stanza from this text (= MBh. xii. 148, 12), and inserts seven more stanzas, four of which occur also in the Vikramacarita, and one of which (6, i. e. 206) is apparently an imitation of MBh. xii. 149, 13. But even this contaminated MS. has *none* of the additional stanzas of A², and has the same two prose sentences as all the other MSS., though in E the wording of these sentences is slightly altered.

Hence it is evident that Kosegarten's text does not agree with *any* MS. of the Pañcatantra, and that Vidyāsāgara and Parab, who *exactly* agree in the choice and in the order of the stanzas with Kosegarten's text, simply reprint it with but slight alterations.

Doubtless neither Kosegarten nor Schmidt would have based their texts of our story on A² if they had been aware of the true nature of A²'s wording in our passage.

First of all, it is clear that in our passage *the MS. from which the scribe A² copied, contained a wording which agreed with that of our other MSS. as given in our first column.* For the scribe first copies his stanzas 64 to 67 inclusive (corresponding to our stanzas 161 to 164), and, after doing so, corrects the fourth pāda of 64, adds in the margin his stanza 65, and corrects the numbering of the already written stanzas 65, 66, and 67. Some of the copyist's blunders, as चाया for चायात् in 69 c, स्मृत° for स्मृति° in 70 a, कपोतदेवः in 71 a, and the wording of the first pāda of 73, prove that he did not *himself* alter the text which he was copying, but that he copied marginal corrections and additions of his original. This view is confirmed by the fact that in 73 b he writes विरता ॥ शयः *within* the line. The sign ॥ is a hyphen, which in Nāgarī MSS. frequently occurs *at the end* of the lines, and which A² copied without reflecting. Moreover, we shall see that A²'s stanzas 69 and 70 are inserted in a *wrong place*.

The author of A²'s spurious text was shocked by the *purport* of the genuine one. Whereas the interpolator of E inserts a number of stanzas intended to prove that widows *must* burn themselves, the interpolator of A² is an *adversary* of men's and women's burning themselves alive. Hence he corrects in 64 d the *true* fire of the text to a *metaphorical* 'fire of penance',¹

¹ Schmidt's 'Opferfeuer' is an impossible rendering.

and substitutes in 73 a mortification for Pūrṇabhadra's forest-conflagration. As he does not think his correction of 64d to be sufficiently clear, he adds the stanza 65. He strongly opposes the custom of widows' burning themselves with the bodies of their deceased husbands. Therefore in 65c he points out the न्याय्यमार्ग, which, he says, is not so cruel as the prevailing custom, but which, on the contrary, is दयामय. The consequence of the female dove's penance is that she beholds her husband in the विमान. The author of the alteration no doubt takes this word in the sense which it has in Jain mythology ('the highest heaven'), whereas in the genuine text it has the brahmanical meaning ('heavenly car').

After stanza 164 of our text, A² adds his stanzas 69 and 70. No doubt the copyist A² inserted them in a wrong place; for the interpolator himself must have intended their insertion immediately after stanza 65, as they are destined to corroborate his view that a *satī* burning herself commits a sin. Schmidt has misunderstood these verses. The correct translation of 69 and 70 is: 'She who, being still alive, follows her beloved one by offering her own body in the fire, must no doubt go to a terrible hell. In the law books, in the Vedas, and in other śāstras, the following correct rule has been handed down: "Those (wives) who commit suicide will be unhappy in all their following existences."'

After these stanzas the interpolator replaces the prose lines of the original—which in short words gives the purport of Pūrṇabhadra's source, viz. of the Mahābhārata version¹—by his ślokas 71 and 72. Stanza 71 has been misunderstood by Kosegarten as well as by Schmidt, who have destroyed its meaning instead of restoring it. Kosegarten's सूर्यास्त- in a, and सा खं in c, and Schmidt's सूर्यासे are nothing but wrong conjectures. Kosegarten's alterations have misled Benfey as well as the two paṇḍits, who reprint Kosegarten, not without continuing his destructive work. There is neither a 'dove god', nor a 'sun-setting', nor a 'solar heaven of the cock pigeon', nor a 'proximity of the sun', nor a 'sun happiness' in this passage. All these fine non-Indian things have sprung from the bad Sanskrit of the interpolator, from the conjectures of the editors, and from a clerical error of the copyist A². For कपोतदेवः is nothing else than a clerical error for कपोतदेवा, an expression formed after the analogy of the very frequent word पतिदेवा, i. e. 'a wife who regards her husband as a god', 'a faithful wife'. सूर्यास is quite right (सुरी आस), and so is

¹ In the edition of Protap Chundra Roy, the only one which is at my command, the story of which Pūrṇabhadra gives an abbreviation stands at book xii. 148, 10–149, 14 incl. To our first prose sentence corresponds xii. 148, 12, to the second one, xii. 149, 1–7 incl. The stanza 165 corresponds to 149, 8. 11. 12. 13. In his note 1109 Benfey says: 'Diese Erzählung stimmt fast wörtlich zu Mahābhārata, xii, Vers 5462–5592.' The mere number of stanzas of the two versions would show that this statement cannot be correct.

साकं, which the interpolator construes with the genitive कपोतस्य. सार in our passage must not be derived from सूर्य, but from सुर. The correct translation of stanza 71 therefore is: 'Having regarded the male dove as her *god*, she became a *goddess*, and day by day enjoyed *godly* (i. e. divine) happiness with the male dove; for such is the consequence of religious merit acquired in a former existence.' Her कपोतदेवात्म (पतिदेवात्म) in this world causes her देवीत्वम् after her death.

Stanza 72 of A² is designed to replace the second prose sentence (201, 22) of the genuine text, and in stanza 73 a b, the interpolator alters the wording for the reason given above, p. 51 f. Why he altered also the last line of this stanza I cannot say. But it is certain that A's wording is an alteration; for to देववद्वि मोदते, as the other MSS. read, corresponds MBh. xii. 149, 13: ततः स्वर्गमात्मानमपश्यद्विगतञ्जरः । यद्यगन्धर्वसिद्धानां मध्ये भ्राजन्तमिन्द्रवत् ॥

I have advisedly treated this passage at full length, because it is in several respects highly instructive. First of all, it shows how texts should *not* be edited. There was not the slightest reason why Kosegarten and Schmidt should leave out one or several verses of A's text, adopting the rest of it; for *all* these verses go back to *the same* interpolator. As to Kosegarten, our passage shows what critical principles this editor was wont to follow during his work. Not to speak of the fact that books III and IV of his *textus simplicior* are only an adulterated edition of Pūrṇabhadra's books III and IV respectively, i. e. of the *textus ornatior*, he follows in our passage in some places one single MS. (A), though *all* his other MSS. agree *against* A, and though the purport of the Mahābhārata version agrees with all the other MSS. But instead of, at least, following A *throughout*, he chooses *at random* the stanzas which he rejects from his text or takes over into it. And this is not only the case in our passage, but throughout his *textus simplicior* as well as his *textus ornatior*. It is not only true that both of them are not worth the paper on which they are printed, but also that during more than sixty years they have misled all the scholars who used them, and have made worthless the work of all the translators of his *textus simplicior*, to begin with that of so eminent a scholar as Benfey.¹ The editions of the two Hindu editors, Jivānanda Vidyāsāgara and Kāshīnāth Pāṇḍurang Parab, are even more worthless than Kosegarten's. The passages in which these editors deviate from Kosegarten must induce their critical readers to think that these paṇḍits based their texts on materials independent of Kosegarten's edition. But the passage just examined shows that they mainly reprinted Kosegarten. For the text given by him does not agree with *any* MS.

¹ Of course, Benfey's *introduction* to his translation is even now very valuable.

in the stanzas adopted or rejected, but it *completely* agrees in this respect with the text of the two Hindu editors. Parab's reading of Kosegarten's stanza 187 c, moreover, is a fair illustration of the way in which he endeavours to correct a meaningless passage. His 'correction' seems to be based on Vidyāsāgara's quite impossible explanation.

This much on the untrustworthiness of A². But the text of A¹ is not more trustworthy. At 211, 21, for instance, A¹ shows foolish alterations. The point of the story Pūrṇ. III. xii (Śār. III. viii, Old Syriac VI. vi, SP. III. viii, Simpl. IV. vi H I = IV. vii Bühler) lies in the circumstance, that the clever wife *fully* reaches her aim, i.e. the cohabitation with her उपपत्ति. In the original version of our tale, the adulteress, answering a question of her paramour, tells in a loud voice that *all* women are unchaste *by nature*, but that *she* truly loves her husband exclusively. Thereupon her husband is convinced that he has got the most faithful wife in the world. The author of the textus simplicior evidently thought that no husband would allow himself to be convinced by any such trick. Accordingly he alters the text.¹ In his version, the faithless wife tells the adulterer that Caṇḍikā has pointed out adultery to her as the *only* means of preventing her husband's death which hangs over him by Fate and which, by sexual union, goes over to him who plays the husband's rôle. The words of the goddess, according to the Hamburg MSS., run thus: यदि परपुरुषेण सह एकस्मिन् शयनीये समारुह्यालिंगनं करोषि तत्तव भर्तुः सत्त(सत्क?) अपमृत्युस्तस्य संचरति । भर्ता पुनरन्यद्वर्षशतं जीवति । Bühler, p. 19. 12 has the same wording, except क्यने, भर्तुसत्तोपमृत्युस्, त्वज्जर्ता, and अन्यद्वर्षशतद्वयं. Pūrṇabhadra's text 211, 21 comes very near to the wording of the Hamburg MSS. Cp. also the wording of Bh in our variants. Instead of आलिंगनं, A¹ has अयोनिर्लिंगस्पर्शनं, which compound apparently was first intended to mean 'touching [by the limbs] except the male and female organs.' But as the copyist (or some previous glossator) feels that this word is not clear, he makes it an adjective by adding in the margin निधुवनं. Now the passage means 'a cohabitation without touching of the male and female organs' (Schmidt, p. 232: 'Wenn du mit einem fremden Manne auf gemeinschaftlichem Lager ruhend den Beischlaf ausführst, ohne dass sich dabei die Geschlechtstheile berühren'). I am at a loss to say how the interpolator imagined an अयोनिर्लिंगस्पर्शनं निधुवनं to be possible. But his alteration, which is proved to be such an one by Pūrṇabhadra's source, the textus simplicior, destroys at the same time the point of the story.

In the same story, the genuine wording of Pūrṇabhadra, as given in our text, p. 212, 6, is nearly identical with the wording of the Hamburg

¹ Apparently in following some other source, whether literary or oral. Cp. Chauvin, Bibl. des ouvrages arabes, ix, p. 39, no. 34.

MSS. (तदेह्यालिंग्य मां । एवमुक्त्वा तामालिंग्य स्कंधे कृत्वा तमेव देवदत्तमुवाच ; Bühler's text ins. स before स्कन्धे, om. एव after तम्, and ins. अय् after देवदत्तम्). But A¹, in consequence of his first alteration of the text (अयोनिं नि०), alters again, continuing after आलिंगः त्वं स्वभर्तृभक्तानां मुख्या नारीणां । यदेवं ब्रह्मव्रतं परसंगे ऽपि पालितवती । मदायुर्वृद्धिं कृते ऽल्पमृत्युविनाशार्थं च त्वमेवं कृतवती । तामेवमुक्त्वा । सस्नेहमालिंगितवान् । स्वस्कंधे तामारोप्य । नृत्यं विधाय तं देवदत्तमुवाच, &c., l. 8 (Schmidt, p. 232: "Du bist die Erste unter den Frauen, die ihrem Gatten anhängen, darum dass du selbst bei der Vereinigung mit einem Fremden die Keuschheit so bewahrt hast. Um meine Lebensdauer zu verlängern und den Tod abzuwenden hast du so gehandelt!" Nach diesen Worten umarmte er sie liebevoll, nahm sie auf die Schulter, tanzte mit ihr herum und sprach dann zu dem Herrn Wärsdu-besser, &c.).

And again the conclusion of our tale is awkwardly amplified in A¹, which for नृत्यन् to वभ्राम (212, 11) reads: नृत्यं कृत्वा । हे ब्रह्मव्रतधराणां धुरीण । त्वयाऽपि मध्यपकृतमित्याद्युक्ता । स्कंधादुत्तारितः ॥ सकलस्वजनां² अग्रे तयोरुभयोरऽपि तत्तद्गुणवर्णनं चक्रे ॥ यच्च यच्च स्वजनगृहद्वारादिषु स च वभ्राम । तत्र तत्र । स तद्गुणवर्णनमेव करोति । (Schmidt, p. 233: 'und nachdem er darauf umher getanzt war, sagte er: "Ja, du Vordermann unter denen, die Keuschheit üben, auch du hast mir einen Dienst geleistet!" und liess ihn von der Schulter nieder. Vor allen seinen Angehörigen pries er dieser Beider Tugenden. Wo er immer an die Hausthür von Angehörigen u.s.w. kam, da pries er auch deren Tugenden'.³ I need scarcely add, that here too the textus simplicior confirms the wording of our text 212, 11. The Hamburg MSS. read: ततस्तूर्यध्वनिच्छन्देन नृत्यन्समस्तस्वजनगृहद्वारेषु वभ्रामः (!); Bühler (19, 24): ततश्च तूर्यध्वनिच्छन्देन नृत्यन्सकलगृहद्वारेषु वभ्राम ।

Cp. also A²'s interpolation 122, 5, and the transpositions in A¹ 3, 18 and 201, 18. These cases show that the reviser, or the revisers, did not shrink from even serious alterations of the text which they copied. Moreover, our parallel Specimens show that all the variants of A¹A² can be *proved*, by the testimony of the sources, i. e. the textus simplicior and the Tantrākhyāyika, to be alterations. Wherever A has the evidently right reading, it is not to be made out with certainty whether this correctness is due to conjectural criticism, to collating some other MS., to A's going back to some MS. older than bh, or even to mere chance. Though I very carefully collated the whole MS., I am not able to decide this question. The only thing *quite* sure is that A is the copy

¹ Read ऽप०. The same mistake in A¹, p. 211, 22 of our text. This shows that the alteration does not go back to the copyist himself, who did not understand the text which he was copying here.

² Read ०स्वजनानां.

³ Schmidt's second MS. K has a gap, by which the whole story has been lost.

of some revised and adulterated MS. For the constitution of my text A was almost useless. Good readings of A, not confirmed by bhΨ, have only the value of conjectures, or of various readings the sources of which we do not know.

In order to allow the reader to form a judgement of his own, I give the variants of A from the beginning of the work to 12, 13 inclusive, from 126, 1 to 134, 23 inclusive, and for the praśasti. Besides, I have entered the readings of A into my variants at all the places marked in the Sanskrit text with an asterisk, and occasionally in some other passages.

In our parallel Specimens I to IV all the readings and all the more important blunders of A are given in the notes. The reader will see that not even one reading more original than those of bhΨ is to be found in these parts of the MS. A.

§ 6. Critical discussion of the manuscripts Bh and Φ.

The MS. Bh at first puzzled me very much, and it cost me considerable time before I was aware of its true nature. Its age of course prepossessed me in its favour, and this impression was strengthened when I collated the fifth book, which more closely agrees in Bh with the Hamburg MSS. (*textus simplicior*) than any one of my other MSS. On the other hand, Bh deviates considerably from bhΨA in the rest of the work; transpositions of words are very numerous; synonyms appear in very many cases for the words used in bhΨA. Again this MS. bristles with blunders of every kind. But Bh has exactly the same stories, and these stories in exactly the same order, as bhΨA. It was not until I got the MS. Φ and the Śāradā MS. P, that I found out the worth, or rather the lack of worth, of Bh.

Bh and Φ belong to the class of the mixed MSS. The greater part of their first three books has been copied from a fragmentary Pūrṇabhadra MS., containing the text from 6, 2 *āhāramātrārthī* down to the end of book III. The kathāmukha and the beginning of book I contains in Bh the text of Pūrṇabhadra from 1, 14 *na vidvān* inclusive to p. 3, 25. The text between *dhūrvodhārau* and *āhāramātrārthī* 6, 2 has been supplied from some MS. of the *textus simplicior*. In Φ, the text to *āhāramātrārthī* has even been twice supplied from MSS. of this recension.

The text of Bh agrees very closely with that of Φ in its readings and in nearly all of its blunders, down to the end of book III. From the beginning of book IV to the end of the work, the two MSS. disagree in a most remarkable manner. Whereas, in book IV, Bh contains a faulty text of the bh-class, Φ in this book contains an equally or even more faulty text of the Ψ-class. In book V, both these MSS. contain a *textus simplicior*. But here again the difference is evident. For Bh contains

a very valuable old specimen of the H-class of this text, agreeing in many blunders, but not in the interpolations, with the Hamburg MSS. The MS. Φ , on the contrary, contains a text of the σ -class of the textus simplicior.

Discussion illustrated by text of Tale V, v, Ass as singer.

In order to prove what has just been said, I beg to refer the reader to the following specimen, Tale V, v, Ass as singer. In this specimen I give the textus simplicior according to the Hamburg MSS. H I. The notes contain the complete variants of the following texts:—

Textus simplicior, H-class :

$\left. \begin{array}{l} \text{H} \\ \text{I} \end{array} \right\}$ the Hamburg MSS.

Textus simplicior, σ -class :

σ = Decc. Coll., Peterson's Fifth Report, No. 356.

s = Decc. Coll. i. 17.

B = Bühler's edition.

pr = the MS. of the Ahmedabad Bhandar, lent to me through Mr. Premchand.

h = a recent copy of the MS. Bhandarkar, Report Bombay 1907, p. 55, § 46.

Pūrṇabhadra's recension :

bh Ψ A, the MSS. just mentioned.

Mixed recensions :

$\left. \begin{array}{l} \text{Bh} \\ \Phi \end{array} \right\}$ the MSS. just mentioned.

Π^1 = Decc. Coll., Bhandarkar, Report 1894, No. 371.

Π^2 = Decc. Coll., Peterson, Report V, No. 355.

Π^3 = Decc. Coll., Bhandarkar, Report 1897, No. 418.

The variants of the σ -class MSS. of the textus simplicior, and those of Φ are given on the left-hand pages, the variants of all the other MSS. on the right-hand pages. It will be seen at once, that all the MSS. whose variants are given on the left-hand pages form one group, and that those whose variants are given on the right-hand pages form a second group. Nobody who compares the various readings will doubt that the text represented by H I is on the whole older than that represented by the σ -class.

The cases in which Bh agrees with H I against bh Ψ are set in *italics* in the text; the cases in which bh Ψ agree with the σ -class against HIBh are set in *fat italics* in the variants.

Text of Hamburg MSS. HI corresponding to our text 270, 17 to 272, 21.

270, 17 'sādhu, mātula, gītena!' vārito na mayā sthitah.

18 'āpūrvō 'yaṃ maṇir baddhaḥ: samprāptam gītalakṣaṇam.'

19 cakradhara āha: 'katham etat?' so 'bravīt:

21 asti kasmimścid adhiṣṭhāna Uddhato nāma gardabhaḥ. sa ca divā **22** rajakagrhe bhārodvahanam kṛtvā rātrau svecchayā paryatati.

Variants of hσs pr B Φ.

270, 17 Φ *gī*, om. *tena* || hσsprB *mayā proktōpi na sthitah*, Φ *mayāty ukto na sthitaiḥ* || **18** pr *baṃdhaḥ* || Φ *samprāpta* || **19** σ *suvarṇṇasiddhir abravīt* || **21** prB om. *asti* || Φ *uddhamo*; σ *uddhatanāma* | *gardabhaḥ*; Φ *rā-sabhaḥ* for *gardabhaḥ* || After *gardabhaḥ* hσΦprB ins. *prativasati sma* || hprB om. *ca* || σ om. *divā*; s *daiva*, hΦB *sadaiva*, pr *saṃdaiva* for *divā* || **22** hσsΦprB *karma* for *bhārodvahanam* || After *paryatati* pr ins. *tata*, B *tataḥ*; then hσsΦprB ins. *pratyūṣe* (Φ *pratyūṣam*, hσΦ add. *vaṃdhanabhayāt*, pr *baṃdhanabhayāt*, B *bandhanabhayāt*) *svayam eva*, then σ *baṃdhanasthāne samāśrayati*, hs *gr̥ham yā*, h adds *ti*, Φ *rajakagrhe yāti*, prB *rajakagrham āyāti*; then hσsΦprB *rajakōpi tam* (hprB *tatas tam*, s *tatas tvam na* for *tam*) *baṃdhanē*, σ *niyukte*, s *yunaktiḥ*, Φ *na yumkte*, h *na yukti*, pr °*na niyuktiḥ*, B °*na niyunakti* || **271, 1** hσsΦprB *atha* for *athānyadā* || σ om. *tasya*; s *tasmin* || hsΦ om. *rātrau* || σΦprB om. *kṣetreṣu*; hs *kṣetrāṇi* || After *paryatataḥ* Φ ins. *kṣetre*, pr *kṣetrāṇi satrau* (read *rātrau*), B *kṣetrāṇi* || hσs om. *kadācic* || hσsΦprB *saha* for *sārdham* || hσsΦprB *saṃjātā* for *babhūva* || **2** σ *sa uddhato*, hsΦ *sa ca pīvaro*, prB *sa ca pīvaratvāt* (B °*tvād*) for *tau ca* || hσpr *vṛtti°*; Φ *vāditamgam* || Φ om. *karkaṭikākṣetreṣu praviśya*; hσsprB *karkaṭikākṣetre* (pr °*kṣotra* for °*kṣetre*; prB add. *śṛgālasahitaḥ*) *praviśati*; then Φ ins. *karkaṭikābhakṣyaṇam karoti* | *pratyūṣe sthagr̥ham thāti* | *tathā śṛgālaś ca*; σ ins.: *tasya ca prṣṭato lagnaḥ* | *śṛgālaḥ praviśati*; hs ins.: *tathā śṛgālaḥ*; h adds *ca*; then hσs *evam* (s *etadaśai* for *evam*; h adds *tau*) *dvāv api rātrau* (hs *yatheccchayā* for *rātrau*) *karkaṭikābhakṣaṇam kṛtvā pra° svasthānam vrajataḥ*; prB ins.: *evam tau yadṛccchayā virbhaṭikābhakṣaṇam* (B *ci°* for *vi°*) *kṛtvā pratyaham pratyūṣe svasthānam vrajataḥ*; Φ om. this sentence || **3** Φ *atha kadācic* *madoddhetena* *rāsabham tena kṣetramadhyasthitenā śṛgālam abhikhitam*; hs *atha kadācic tena* (h adds *saha*) *madoddhatena* (h *madoddhata*) *rāsabhenābhikhitam* | s adds *kṣetramadhye*, h adds *kṣetramadhye* after *bhagnāsuta* (sic !); prB *atha kadācic tena madoddhatena* *rāsabhena kṣetramadhyasthitenā śṛgālo 'bhikhitah*; σ *atha kadācic tenābhikhitam* || **5** pr *paśya 2*, B *paśya paśya* || Φ *paśyat* || *atīvatīrmmalā rajanī*, s *paśyēyam nīrmmalā rajanī*, h *paśya-yam nīrmmalarajanī*, σ *paśyaītām nīrmmalām rajanīm* || Before *tat*, s ins. *sa āha* || **6** Φ *kariṣyāmīti* || hσsΦprB ins. *kathaya* before *katamena* || s *tamenana*, Φ *kēna* for *katemena* || σ ins. *gītām* before *karomi* || hs *karomīti* || σ *śṛgāla* for *sa* || σ ins. *bho* after *āha* || σ *māmaka*, s *tana* for *māma* || h *alam* for *māma* || s *ki* for *kim*; hσ om. *kim* ||

271, 1 athānyadā tasya rātrau kṣetreṣu paryatataḥ kadācic eḥṛgālena
sārdhaṃ maitrī babhūva. 2 tau ca vṛtibhaṅgaṃ kṛtvā karkaṭikākṣetreṣu
praviśya tatphalabhakṣaṇaṃ 3 svecchayā kṛtvā pratyūṣe yathāsthānaṃ
vrajataḥ. atha kadācit kṣetrama⁴dhyasthitena tena cōddhatarāsabhena
śṛgālo 'bhīhitaḥ: 'bho bhaginīsuta, 5 paśya! atīvanirmalā rajanī. tad
ahaṃ gītaṃ kariṣyāmi. tat 6 katamena rāgeṇa karomi?' sa āha: 'māma, kim

Variants of HIBh, bhΨΠ¹Π²Π³A.

270, 18 A baddhā ॥

22 Π¹Π²Π³ *rajakasya grhe* ॥
bh bhārodvāhanaṃ ॥ H rādrau ॥

271, 1 Π¹Π²Π³ *tathānyadā* ॥

2 HIBhΨ vṛttibhaṅgaṃ, A vṛtti¹bhaṅgaṃ, Π¹Π²Π³ varttibhaṅgaṃ ॥ H karka
[new line] kākṣetreṣu, I karkaṭikā^o ॥ A tatphalaṃ bhakṣaṇaṃ ॥

3 bhΨΠ¹Π²Π³A *svasthānaṃ* ॥ Π¹Π³ *kṣetramadhye sthītena* ॥

4 bhΨΠ¹Π²Π³A om. *tena* ॥ bhΨ *madoddhatarāsabhena*, A *madoddhatarābhā-*
bhena, Π¹Π² *mahoddhatarāsabhena*, Π³ *mahodatarāsabhena* ॥
A *bho bhaginīsutā* \ *paśyātīvaṃnirmalajananī* ॥

6 HI *kariṣyāmī* ॥ HI *katamena* ॥ ΨΠ¹Π²Π³A *prāha* ॥

anenānarthapracā 7 lanena? yataś cauryakarmapravṛttā vayam. caurajā-
rair nibhṛtair eva 8 sthātavyam', iti. uktaṃ ca :

9 kāsī vivarjayec cauryaṃ, nidrāluś carmacaurikām,

10 jihvālaulyaṃ ca rogādhyo, jīvitum yo 'tra vāñchati.

11 tathā 'tvadīyagītaṃ śaṅkhaśabdānuvādi, na madhuram', iti dūrād

Variants of h̥sprB Φ.

s nendānarthapralāpītena, Φ anendānarthe pralāpena, σ anendārthacālanelam, h vrthā-
pralāpītena; prB anena, then pr vrthārthapralāpītena, B vrthārthapracāla-
nena || 7 Φ caurakarmmapravṛttā, s caurakarmmaprakṛtā, σ cauryakarmmapra-
vṛttair, prB caurakarmmapravṛttāv || prB āvām for vayam; σ om. vayam || Φ ins.
tan, hs tam after vayam || h̥sprB transp.: ni° (h nibhṛtaṃ, pr nivṛttaiś; prB
add ca) cau°; Φ caurai, h caurair jārāiḥ || prB atra for eva || h̥sprB om. eva ||
8 h̥sprB stheyam || prB om. iti || h̥sprB ins. nayaḥ, s nayā after iti || pr om. uktaṃ
ca || hs ins. yataḥ after uktaṃ ca || 9 σ kāsam, s prakāśam, Φ hāsyam, pr kośī,
B kāsī || s varjjayaś || Φ caurya, σs cauro || First pāda in h: caurāṇām varjjayet
kāsām || Φ nidrālubdhaś || s carmmacorakaḥ, B sa ca aurikām || 10 Φ jihvā-
lolyam || σ rogārto; pr rujākrānto, B rujākrānto for ca rogādhyo || σΦprB jīvitam,
s jīvaṃtam || 11 h̥sprB aparāṃ, Φ parāṃ for tathā || σΦprB tvadīyam;
Φ om. gītām || prB om. śaṅkhaśabdānuvādi; Φ śaṅkhaśabdānukārī, s śaṅkhaśabdā-
nukāram, h śaṃśasavdānukāram; σ kaṭhoram for śaṅkhaśabdānuvādi || h̥sprB om.
na madhuram; ΦprB na madhurasvaram; prB add śaṅkhaśabdānukāram ||
h̥sprB om. iti || Φ ins. ca after api || 12 σΦhprB śrūyate for śrutvōtthāya ||
sΦprB ins. tad atra, h̥sprB tatra before kṣetra°; then σ kṣetrarakṣakaḥ puruṣaḥ
prasuptas tiṣṭati, hs kṣetre rakṣāpuruṣaḥ (s rakṣā°) suptas ti°, prB kṣetre rakṣāpuruṣaḥ
suptā | samti (B suptāḥ santi), Φ kṣetrapālāḥ puruṣā prasuptās tiṣṭamti; then σ sa,
prB ta, Φ te ca; then h̥sprB samutthāya, prB utthāya; then σ baṃdhanam,
h vadhavaṃdhanam, Φ baṃdham | badham vā, s vaṃda vā, prB vadham baṃ-
dham vā; then h̥sprB vidhāsyati, prB kariṣyamti || 13 σ tāṃ for tāvan ||
σs amṛtakalpā, h amṛtakalpāś, Φpr amṛtamayūś, B amṛtamayīś; then σ karkaṭī,
h cirbhidyāḥ, s cirbhadyāḥ, Φ cirbhīṭikāḥ, pr cirbhaṭya, B cirbhaṭīḥ || h̥sprB om.
nibhṛtaḥ; then σ avyāpāro bhava, h mā avyāpāraparo bhava, s māvvyāpāro bhava,
prB mā tvam avyāpāraparo bhava, Φ vyāpāraparo bhavān || σ om. tac chrutvā ||
σ gardabhaḥ, Φ rāsabha, hs sa || h̥sprB āha || s aho for bho; then h na, σΦprB
na tvam, s tvam na; then h̥sprB vetsi, pr cetsi; then h̥sprB vanāśrayatvād; then
14 sΦprhB gītarasam, σ gītasukham; then B vanāśrayatvāt, pr vināśrayatvāt ||
σ om. te° bha° u° ca || sΦprB tenaītat, h tenaīvam, sΦprBh bravīṣi | uktaṃ; then
hsprB ca, Φ caḥ; then sΦ yataḥ || 15 σ om. this and the following line ||
pr śaratyotsnāhate || pr dūra, Φ dūre || 16 h̥sprB jāyate for viśati ||
h̥sprB karṇe, B karṇe || prB gītajhaṃkārajā, h gītajhaṃkārayā, s gītasamśkārajā,
Φ gītādhyamkārajā ||

api 12 śrutvōtthāya kṣetrarakṣā 'bandha ! bandh ! 'aīvaṃ vidhāsyanti. tad
bhakṣaya 13 tāvaṃ nibhṛtaḥ !' tac chrutvā rāsabhaḥ prāha : 'bhoḥ ! vanā-
śrayatvād 14 gītarasaṃ na vetsy ; tenaitad bhaṇasi. uktam ca :

15 śaraṅjyotsnūhate dūraṃ tamasi, priyaśaṃnidhau,

16 dhanyānām viśati śrotre gītaśaṃkārājā sudhā.'

Variants of HIBh, bhΨΠ¹Π²Π³A.

Bh °pracālcena ; Π¹ anenārthapralapane, corr. to anena vyartha°, which is the
reading of Π² ; Π³ anena vyarthapralapitena ||

7 HI (not Bh) °pravṛtyā, Π³ °pravṛtto, bh °pravṛddhā || Π¹Π²Π³ caurajātair ||
HIBh nirbhṛtair ||

9 HIΨA kāśi || Bh cauraṃ for cauryam || Π¹Π²Π³ °corikāṃ ||

10 A rogādhye || ΨΠ¹Π²Π³ jīvitam ||

11 bhΨ tadā || bh tvadīyagataṃ, Π¹Π²Π³ tvadīyaṃ gītaṃ || A śaṃkharādā-
nurvādi, bhΠ¹Π²Π³ śaṃkhanūdānurvādi, Ψ śaṃkhanānūdānādi, corr. to śaṃkhanā-
nunādādi || HIBhΠ¹Π²Π³ naṃ for na || A aṃ for api ||

12 A kṣetrapuraṣā, Π¹Π²Π³ kṣetrarakṣakāḥ puruṣā, BhbhΨ kṣetrarakṣāpuruṣā ||
bhΨA baṃdham vadham ca vi°, Π¹Π²Π³ vadham vaṃdham ca vi° ||

13 bhΨA āha ||

14 Bh gītaṃ rasaṃ || bhΨA ins. tvam, Π¹Π³ ta tvam, Π² tat tvam before gīta° ||
bhΠ¹Π²Π³ ins. na between tvam and gīta°, om. na before vetsy || Π¹Π²Π³ jñāsi for
'vetsy || Bh na vedmi || bhΠ¹Π²Π³ vṛaviṣi, Ψ bravīṣi, A bavīṣi || 15 HI śara-
ṅjyotsnāhate, Bh śaratyotsnāhate, Ψ śaratjyotsnāhate, Π¹ kṣa[corr. from kṣā]raye[ye
deleted]jyo[jyo corr. from some other akṣara]tsnāhate, Π³ kṣārajotsnāhate, Π²
drārajñayotsāhate || A pūraṃ, Π² dūre || Π¹Π² priyaśaṃnidhau || 16 bh śrote,
corr. from śrotre || bhAΠ¹Π²Π³ gītaśaṃkārājā ; Ψ gītaśhāṃkārājā, jhām being
very similar to śaṃ ; hence P gītaśaṃkārājā ||

17 śṛgāla āha: 'māma, asty etat. param kaṭhoram unnadasi. tat 18 kiṃ tena svārthabhraṃśinā?' rāsabha āha: 'dhig mūrkhā! kim 19 ahaṃ gītaṃ na jñāmi? tac chrūyatām, tasya bhedāḥ: tad yathā:

20 sapta svarās, trayo grāmāḥ, mūrchanās tv ekaviṃśatiḥ,

21 tānās tv ekonapañcāśat, tisro mātṛā, layās trayah ||

22 sthānatrayaṃ yatīnāṃ ca, ṣaḍ bhedās ca, rasā nava,

23 varṇāḥ ṣaṭ, triṃśat bhāṣās, catvāriṃśat tataḥ smṛtāḥ ||

Variants of hōsprBΦ.

17 h māna, σ māmaka || Φ asyaītat || σ param na vetsyi tvaṃ kevalaṃ anudīśate kiṃ tena, &c.; s param na vetsyi gītaṃ | tac chrūyatām, &c.; Φ param gītaḥ kālāṃ annaṭasi ta kiṃ, &c.; h param na vetsyi gīta tvaṃ kevalam unnadasi | tat kiṃ, &c.; prB param na vetsyi tvaṃ gītaṃ | kevalam unnadasi || tat kiṃ, &c. ||

18 σΦh svārthabhraṃśena, prB svārthabhraṃśakena; σ adds kiṃ || h sōvraṇī || σ gardabha; Φ rāsabha || Φ om. āha || B dhig twice || Φ jñāsi || 19 hσΦprB om. gītaṃ after ahaṃ, inserting it after jñāmi || Φ tarhi for tac || h bhedāḥ || hσs om. tad yathā; prB tad yathā tasya bhedān śṛṇu (B °ñ chr°) || 20 σprB mūrchanās caika° || h °viṃśati ||

21 σs tānā ekona°, h tānāny ekonapañcāsa, pr tānā tv ekona° || σ tisras tālā for tisro mātṛā || σ layas || In Φ the fourth pāda runs thus: ity eta śrutiṃ māṇḍalaṃ; in prB ity etat svaramaṇḍalaṃ ||

22 σ yaḥ jñāmi || Φ (transp.) ca jātīnāṃ || s om. ca || Second pāda in σ: ṣaṭ kāvyāni rasās ca ṣaṭ, pr ṣaḍgasya, then one akṣara left free, then sa rasā niva; B ṣaḍ āsyāni rasā nava; hs ṣaṭsasyāni (s ins. ca) rasāni ca; Φ ṣaṭsvaidā rasā navā ||

23 s varṇa, Φ varṣā, B (not pr) rāgāḥ for varṇāḥ || hσsΦprB triṃśatir || sΦ bhāṣā, σ bhāvāḥ, B (not pr) bhāvās || Fourth pāda in σ: ṣaṭcatvāriṃśatiḥ smṛtāḥ, hspr dvicatvāriṃśati (pr adds ḥ) smṛtāḥ (h om. ḥ), B catvāriṃśat tataḥ smṛtāḥ, Φ dvicatvāraviśatis tathā | mātṛā ||

272, 1 h pañcāsīhyadhike; Φ pañcasītyadhikaṃ || σ caītat || Second pāda in hσprB: gītāṃgānāṃ śataṃ smṛtaṃ, s gītāṃgaṃ śataṃ smṛtaṃ, Φ gītaṃ || nāgānāṃ śataṃ || (om. smṛtaṃ) ||

After line 1 σΦprB insert a half śloka; first pāda σhΦprB: svayam eva purā proktaṃ (h śāstre for proktaṃ); second pāda: σ svayam eva śruteḥ priyaṃ, Φ Bharatena śrutaṃ śriyaṃ, prB Bharatena śruteḥ (pr tsu° for śru°) param, h vedena ca śruteḥ param ||

2 sB om. this line || h gītāṃgīḥ saha saṃvṛtaṃ || σΦpr vṛtaṃ || 2a B om. this line || hσsΦpr karṇe || h saradi || 3 Φ nānya-hātapriyaṃ loke || s param for priyaṃ || σ śasyate, h durlabhaṃ, for drśyate ||

4 σ śuṣkasnāyurasāsvādas, hsB śuṣkasnāyusvarāhlādāt (h su°, and °mca° for °sva°), pr śuṣkasnāyuh svarāhlādāt, Φ śuṣkasnāochurādbhādāt || Fourth pāda in σ: tyakta ākṣeṇa Rā°, pr tyaktas Tryakṣeṇa Rā°, B Tryakṣaṃ jagrāha Rā°, s ya(or yu)ktas Tryakṣeṇa Rā°, h paktas Tryakṣeṇa Rāvaṇaḥ, Φ paktas Tryakṣeṇa Rāmanaḥ ||

5 Φ tvām; hσs om. tvām; prB bhaginīsuta for tvaṃ || prB vadan for vadasi || Φ manasāṃti for va° ni° || σΦprB om. ca ||

6 σ māmaka, Φ maṃ || Φ mady for yady || σ om. tad ahaṃ || sΦprB ins. tāvad after ahaṃ || h dvāradeśasthaḥ, σ vṛttidvārasthitaḥ, s vṛtteddvārīdeśasthaḥ, pr vṛtter, B vṛter, prB dvārasthitaḥ, Φ vāḍidvāsthitaḥ || hσ kṣetram, prB kṣetrapam for kṣetrapālam ||

- 272, 1 pañcäsītyadhikam hy etad gītānām ca śatam smṛtam,
 2 suvarṇaracitam śuddham gītāṅgaṅgā sakalair yutam ||
 2 a dhanyānām jāyate karṇaiḥ viśeṣac charadi sthite ||
 3 nānyad gītāt priyam loke devānām api dṛśyate;
 4 śuṣkasnūyuravāhlādāt Tryakṣam jagāda Rāvaṇaḥ ||
 5 tat katham tvam mām anabhijñam vadasi, nivārayasi ca ? ' śṛṅgula 6 āha :
 'māma, yady evam, tad aham vṛttidārasasthaḥ kṣetrapālam 7 avalokayāmi ;

Variants of H I B h, bh Ψ Π¹ Π² Π³ A.

- 17 Π¹ Π² Π³ tat for asty etat || Π¹ Π² Π³ kaṭhorasvaram nadasi ||

- 18 Π¹ Π² Π³ tenārthabhramśinā ||
 bh A dhig 2, Ψ dhig dhig ||

- 20 H I B h Ψ A °viṁśati ||

- 21 bh Ψ A tñā ekona°, Π¹ Π² tñās cīkona°, Π² tñās caikona° ; Bh tv enako°
 for tv ekona° ||

- 22 bh Ψ A Π¹ śaḍ āsyāni for śaḍ bhedās ca (cp. the reading of s), corr. in Π¹ to
 śaḍ jasyāna ; Π² śaḍ jasya ca ; Π³ śaḍ gasyāna || H I bhedā || Bh śaḍ ākārā rasā
 na | om. va ||

- 23 Ψ Π¹ Π² trīṁśatir, bh A Π² viṁśatir || bh bhāryās, A bhāvās || Π¹ Π² Π³
 (om. tataḥ) smṛtū, Π¹ rudhaiḥ, Π² Π³ budhai ||

- 272, 1 H I B h °tyadhikām, in bh corr. by cop. to our reading ; A °tyadhekam ||
 H I spatpat for hy etad ||

- 2 bh Ψ Π¹ Π² Π³ vṛtam, A dṛtam for yutam ||

- 2 a bh Ψ A Π¹ Π² Π³ om. this line || Bh karṇe || 3 bh gītadvāram or gītā-
 dvāram for gītāt priyam, corr. by cop. to gītākaram ; Ψ gītadvāram, A Π¹ Π² Π³ gītā-
 varam || 4 bh Ψ Π¹ Π² Π³ °snāyuravair Īṣam, A °snāyurāviveśaṣam || Bh °ravā-
 lhādāt || Fourth pāda in bh Ψ A Π¹ Π² Π³ : raramje Rāvaṇaḥ purā (Π¹ Π³ purāḥ) ||

- 5 Bh om. tvam || Bh nivārayasi ||

- 6 bh Ψ A Π¹ Π² Π³ vṛttidvāradeśasthaḥ, Bh vṛtipūradeśasthaḥ (see the corrupt
 reading of H I in the text) ||

tvam punaḥ svecchayā gītaṁ kuru !' 8 tathā cānuṣṭhite gardabha utkan-
dharo bhūtvā śabdāyitum ārabdhaḥ. tataḥ 9 kṣetrarakṣakā rāsabhaśabdāṁ
śrutvā krodhād dantān dantaiḥ pī 10 dayanto laguḍam uddiśya dhāvitaḥ.
sametya ca tāvat tā 11 dītaḥ, yāvad bhūmiprṣṭhe patitaḥ. tatas ca sacchi-
drolūkkhalaṁ gale 12 baddhvā kṣetrapālāḥ suptaḥ. rāsabho 'pi jātisvabhā-
vagatavedanaḥ 13 kṣaṇenābhyyutthitaḥ. uktaṁ ca :

Variants of h̥s̥prB̥.

7 h om. svecchayā || 8 h̥s̥prB̥ tathānuṣṭite (B °ṣṭhi°) || After tathānuṣṭite
σ tadgītā ākarnya | tato lakuṭam utpādyā pradhāvitaḥ (l. 10), s rāsabharatitam
ākarnya kṣetrapālāḥ krodhā dantān laguḍam udyamya pradhāvitaḥ (l. 10), h
utkaṁdharanī kṛtvā riṅkatum ārabdhaḥ | tato rāsabharikitaṁ samākarnya
kṣetrapālāḥ krodhānudattānusaya lakuṭam udgamya pradhāvitaḥ; Φ uktaṁ-
dhararikimtu ārabdhaḥ || tato rāsabharikimtu samākarnya kṣetrapālāḥ
krodhā dantāś carvayan | laguḍahastāḥ pradhāvitaḥ (l. 10); prB rāsabharatanam
ākarnya kṣetrapālāḥ (pr adds i) krodhād dantān gharṣayan pradhāvitaḥ (pr °to,
om. i; ll. 10, 11); yāvad rāsabho drṣṭas (pr hrṣṭaḥ i) tāval (pr tāvat) lakuṭapra-
hāraḥ tathā tato yathā pratādīto bhūprṣṭhe (pr °ṣṭe) patitaḥ (pr om. h; l. 11) ||
10 h samastakena for sametya || s̥Φ om. ca after sametya || Φh pratādīto ||
11 σ bhūmau, Φ bhamau, h bhūprṣṭe, s bhūprṣṭho || Φ patatītiḥ || prB tatas
ca sacchidrolūkkhale baddhvā (pr baddhvā) gato mūrṣo (B om. mūrṣo) bhūyo (pr adds i)
pi (12) prasuptaḥ; σ tato grīvāyām udūśalaṁ baddhvā bhūyo 'pi (12) prasuptaḥ;
s tataḥ succhidrolūkkhala | vaddho gatamarṣo bhūyopi (12) suptaḥ; h tataḥ cchidro-
dūśalaṁ vardhā kṣetrikāḥ prasuptaḥ; Φ tatas ca tacchirodhātudūśalaṁ gale
baddhvā (12) kṣetrikāḥ prasuptaḥ || 12 Φ om. 'pi after rāsabho || s svajā-
tisvabhāvān gatavedanāt; σ svajātisvabhāvāt kṣaṇenōtthitaḥ, h svajātiprabhāvād
gatavedana kṣa°, prB svajātisvabhāvād (pr °prabhā° for °svabhā°) gatavedanaḥ
(pr °tāva° for °tave°) kṣa°; Φ jātisvabhāvād gatavedanām kṣaṇena utthitaḥ || 13 σ s
om. uktaṁ ca || 14 Φ sūrameyasvarāśvānām, σsB sūrameyasya cāśvasya, pr sārā-
mayasya vāśvasya, h sūrameyasya dāsasya || s viśeṣyataḥ || Bpr rāsabhasya viśeṣataḥ
(pr °naḥ) || 15 h pati, s paraḥ || h̥s̥janita || 16 σ tatas ca rāsabho 'pi
tad evōdūśalaṁ ādāya vṛttiṁ cūrṇayitvā pa° ā°; s tatodevōdūśalaṁ, Φ tatas ca
deva udūkkhalaṁ, then s̥Φ with σ (only s vṛttiṁ); prB tatas tam evōlūkkhalaṁ (pr
°śa° for °kha°) ādāya vṛttiṁ (pr vṛttiṁ) cūrṇayitvā (pr °rṇna°) palāyitum ā°; h tathā
ca || tad evōdūśalaṁ ādāya vṛttiṁ bhūrṇayitvā pa° ārabdhaḥ || 17 h̥s̥prB̥
etasmin a°, prB atrāmtare || h̥s̥prB̥ ins. 'pi after śṛgālo || h̥s̥prB̥ dūrād
eva (pr adds ṇ) tam drṣṭva (s drṣṭam) sasmitam (h savismitam) (18) āha | (19)
sādhu mātula, spr gīten (21) ēti, σ ΦB gītena mayā prokto (Φ yukto for prokto) 'pi
na sthitaḥ, h gītena nivārito na mayā sthitaḥ, om. the second part of the śloka;
20 σ ΦB apūrvo 'yam maṇir baddhaḥ | (B om. i) samprāptaṁ gītākṣaṇam
(B °nam) ||

14 sārameyakharāśvānām, gardabhāsyā viśeṣataḥ,

15 muhūrtāt parato na syāt prahārajanitā vyathā.

16 tataś ca vṛtīm bhāṅktvā kaṇṭhasṭham ulūkhalam ādāya palāyitum 17 ārabdhah. asminn antare śṛgālo dūrāt tam avaloky 18 ēdam uvāca: 19 'sādhu, mātula, gīt' 21 ēti.

Variants of II B_h, bhΨΠ¹Π²Π³ A.

8 bhΨΠ¹Π²Π³ tathānuṣṭite, A tathā (corr. by cop. from tethā) anuṣṭite || A bhūyā || Π¹Π²Π³ śabdāyitum || 9 bhΨAΠ¹Π²Π³ kṣetrāpālā || B_h tataḥ kṣetīarakṣakārūs tat śabdam || bhΨA rāśabhaśāblitam || bhΨΠ¹Π²Π³ samākarṇya, A śrutvā samākarṇya || bhΨ daṁṭair || ΨA nipīdayaṁto, bh nihpīdayaṁto, Π¹Π²Π³ niṣpīdayaṁto ||

10 Π² lakuṭam || bhΨB_h uḍyamya, A uḍyasya, Π¹Π²Π³ udgrhya for uddīśya || bhΨAΠ¹Π² pradhāvitāḥ, Π² pradhāritā || bhΨAΠ¹Π²Π³ pratāḍito || 11 A yāra rūripṛṣṭe ya (ya del. agnin) || Π¹Π² bhūpṛṣṭe, corr. in Π¹ to bhūpraṣṭe, which is the reading of Π³ || H I sacchidrolūṣalam; bh sacchidrodūṣalam; Ψ sacchidrodūṣalam; A sacchidraudūṣalam, corr. to °lam; Π¹Π²Π³ sacchidram udūkhalam ||

12 H I badhāḥ || H I kṣetrāpālāḥ || Π¹Π²Π³ prasuptāḥ || bhΨΠ¹Π² svajātisvabhāvagalavedanaḥ, A svajātisvabhāvāvagatavedanaḥ, Π² svajātīyagatasvabhāvavedanaḥ ||

13 Π¹Π²Π³ kṣaṇenāpy utthitah || 14 B_h °kharāśvānām, corr. by cop. from °khakḥāśvānām; bhΨA °kharāśvasya || Π¹ sārameyasya cāśvasya, corr. from other akṣaras, the last of which being śvānām; Π² sārameyasya cāśvasyam, Π² sārameyasya vāśvasya || 15 bh prajārajanitā, A prahārajanitavyethā || 16 H I vṛtīm || H I ulūṣalam || bhΨAΠ¹Π²Π³ tataś ca tam evōdūṣalam (A eva udūṣalam); in Π¹ corr. to evōdūkhalam (which is the reading of Π²Π³) ādāya vṛtīm (Π¹Π³ vṛtīm) cūrṇayitvā pa° ā° || 17 bhΨAΠ¹Π²Π³ etasminn || B_h dūrattarāt for dūrāt || B_h gūtenēti || bhΨAΠ¹Π²Π³ śr° dūrād eva tam (Π¹Π²Π³ enaṁ for eva etaṁ) drṣṭvā sasmitam (A sasmidam) (18) idam āha || (19) sādhu mātula gītena vārito na mayā sthitaḥ | (20) apūrvō 'yaṁ maṇir baddhaḥ (A baddho) samprāptam gītākṣaṇam ||

21 bhΨA add iti || Ψ adds kathā 6 ||

From the specimen just given it appears that in not a few cases Bh comes nearer to the text of the Hamburg MSS. than bhΨΠ¹Π²Π³A. But in some of these cases Bh and the Hamburg MSS. are *decidedly* wrong, viz. 271, 13.16.23 (a gross *chandobhaṅga*); 272, 2a (an interpolated half śloka); 6 (the reading of Bh being a corruption of that of HI, and that of HI being an obvious corruption of that of bhΨAΠ¹Π²Π³). Besides, in 271, 11 BhHI read *naṃ* for *na*, as apparently some previous copyist, who did not understand the wording, thought *śabdānnvādinam* to be the adjective neuter. But as Π¹Π²Π³ have the same blunder, this case is not conclusive.

These are serious mistakes which Pūrṇabhadra, who tells us that he has corrected the text गुरुणादरेण (289, 20), is not likely to have overlooked. It is true that in some cases he *has* taken over blunders from his sources.¹ But these cases are comparatively rare. And not only in the few lines of our specimen, but in the whole text of book V, Bh has *many* mistakes in common with both of the Hamburg MSS. or else with one of them. Cp. our variants at 264, 6.14².24, 266, 10 (HI blunder: *venivaccharājāḥ*, Bh wrong correction thereof: *veṇuvatsarājāḥ*).³ 269, 22 (*palāyanaviṣayaḥ* BhH and *jalāśrayam* BhHI). 272, 22 (the number of the preceding tale being inserted in a wrong place). 275, 10 (same gap in BhH; corrected in I). 277, 3.15.17 (wrongly corrected in I). 278, 8 (BhHI *vayaṃ* for *vanam*; but *vanam* must be the original reading, as it forms the contrast to *grhaṃ*; cp. also 278, 18). 279, 11 (original reading *vyathā*, as in our text; Bh corrupted to *yathā*; HI—a correction of this corruption based on the end of the fourth pāda:—*tathā*). 280, 20 (*ko'pi* for *kam api*; h also has this blunder!). 281, 9 (our text: *trṣṇāḥkā tu*; corruption in Bh: *trṣṇāḥkā tu*; correction thereof in HI: *trṣṇā* [I *trṣṇau*] *kāpi*). 12 (*deva* for *yena*, which is necessitated by the construction). 14 (BhH). 282, 4 (our text: *hataḥ śatruḥ*; H corruption: *hataḥ śatruṃ*; corruptions thereof in Bh and I; Bh: *hataśatruṃ*, I: *hataḥ śatru*). 6 (same gap in BhHI). 283, 13 (*aśvamādhyastho*, corrupted to *madhyastho* in the archetype of BhHI; this is corrupted to *madhyāsthām* in H, and wrongly corrected to *madhyasthām* in I). 284, 12 (BhI °*gati*, Hh °*gati*, for °*matir*). 285, 21 (BhHI *arddhodite* for *anuddhānaḥ*; but cp. 286, 5).

If Pūrṇabhadra had not been aware of all these gross blunders, he must indeed have been a blind man or a मूर्खचूडामणिः. Certainly no such man would have been entrusted with the revision of an old celebrated work by

¹ See above, p. 30 f.

² Simpl. MS. h has a compound: °*māhāmāṃsāvīkṛayasādhakavṛttiprabhṛtīnām*, but it adds *ekatamaḥ* ||

³ As to Vīnāvatsa, cp. Speyer, *Studies about the Kathāsaritsāgara*, Amsterdam, 1908, p. 5.

a minister.¹ Hence we must conclude that, in the fifth book, not Bh, but the bh Ψ -class has preserved the genuine text of Pūrṇabhadra, and that the text given in Bh is a copy of some old MS. belonging to the H-class of the *textus simplicior*.

This view is corroborated by the fact that many—and always good—readings, in which bh Ψ deviate from the Hamburg MSS., are to be found in the σ -class of the *textus simplicior*. Hence we may conclude that Pūrṇabhadra used at the same time MSS. of both the H- and σ -classes, preferring in most cases the H-class.²

The wording of the *textus simplicior* as contained in Bh's fifth book is of a high critical interest. In 1902, when I was not yet aware of the true nature of this part of Bh, though I saw that Bh HI formed a clearly distinct group of MSS.,³ I thought it probable that the stories V, xv, xvi (Bühler and HI) did not originally belong to the *textus simplicior*, though they stand in all the MSS. of this recension I had, and have up to this day, examined.⁴ Now these two stories *are* missing in Bh. This shows that my view in this respect was correct.

As in the fifth book Pūrṇabhadra follows the *textus simplicior* much more closely than in the rest of his work, I give the complete variants from Bh for this book from 260, 2 onwards. The beginning of the fifth book unfortunately is lost in Bh.

§ 7. Books I to III in Manuscripts Bh and Φ .

In order to show the relation between Bh and Φ in that part of the two MSS. which contains Pūrṇabhadra's text, I give their readings, and nearly all of their even insignificant blunders, from the beginning of book II, p. 126, to p. 134, 23 inclusive. It will be seen that Φ cannot go back, in this part of the text, to Bh. Both Bh and Φ must go back to some previous MS. Cp. Variants 127, 11.14.26. 128, 8 (here it is evident from Φ 's reading that, at the time when the source of Φ was copied, a small bit of the vowel under स was still visible in the original); 128, 7.12 (where the difference between the readings of Bh and Φ must go back to some marginal addition); 128, 19.30; 129, 1.9; 131, 8.9.10 (the interesting interpolation of *दिजदिगंबराणां* inserted only in Bh in due order); 132, 8

¹ See *praśasti*, 289, 18.

² See our parallel Specimens I to III. There, indeed, nearly *all* the text of Pūrṇabhadra's recension is to be found in HI, or Kielhorn-Bühler and h, where he follows the *textus simplicior*.

³ *Berichte der kgl. Sächs. Ges. der Wissenschaften*, phil.-hist. Kl. 1902, p. 68.

⁴ l. c., p. 68 f.

(Φ's reading more correct than Bh's, the case being such that no copyist would have been aware of Bh's blunder).

The fragment of Pūrṇabhadra's text which forms the stock of books I to III in BhΦ, does not contain the *genuine* wording, but an *adulterated* one. In very numerous cases, words have been transposed, omitted, or replaced by synonyms, without any evident reason, and other texts, especially the *textus simplicior*, have been compared by the reviser to whom Bh's text goes back. This occasionally causes disorder. For instance,

**Discussion illustrated by text of Tale I, xiii, Lion's retainers
outwit camel.**

In the following parallel texts, the words taken into the text of Bh from the *textus simplicior* are set in *italics* in the columns of Bh and H I.

Our text p. 75, 18.

18 bahavaḥ paṇḍitāḥ kṣudrāḥ, sarve māyopajīvināḥ |
19 kuryuḥ kṛtyam akṛtyam vā, uṣṭre kākādayo yathā ||
20 Damanaka āha | katham caitat | so 'bravit |
22 asti kasmimścin nagare vaṇik Sāgaradatto
nāma | sa uṣṭraśataṃ 23 bahumūlyacelakasya
bhṛtvā kasyāmcid diśi prasthitāḥ | atha tasya
24 Vikāṭanāmōṣṭro 'tibhāreṇa nipīḍito viśrasta-
sarvāṅgo niśceṣṭaḥ 25 patitaḥ | tato vaṇik ce-
lakabharam anyeṣu uṣṭreṣu vibhajya kṣipt-
vā 26 'aranyabhūmir iyaṃ viśamā, asmin
sthāne na śakyate sthātum' 27 iti Vikāṭam
vihāya prasthitāḥ | tasmimś ca sārthavā-
he gate Vikāṭaḥ 28 śanaiḥ śanaiḥ saṃcaraṇ
śaṣpaṃ bhakṣayitum āradhvaḥ | evam asau
76, 1 katipayair evābhobhir balavān saṃ-
vṛttaḥ | tasmimś ca vane Madotkaṭo 2 nāma
siṃhaḥ prativasati sma | tasyānucarā dvī-
pivāyasagomāyavaḥ | 3 atha tais tad vanam
bhramadbhir dṛṣṭaḥ sārthavāhaparibhraṣ-
ṭaḥ sa uṣṭraḥ | 4 tam cāvijñātāpūrvarūpaṃ
hāsyajanakam dṛṣṭvā siṃhaḥ prṣṭavān |
idam 5 apūrvam sattvam iha vane pr-
chyatām | kas tvam asi | tato 6 'vagatatattvā-
rtho vāyaso 'bravit | uṣṭro 'yaṃ loke pra-
khyātanāmā | 7 tataḥ siṃhena prṣṭaḥ | bhoh,
kutas tvam iha | tena cātmano yathā-8vṛttavi-
yogaḥ sārthavāhāt samākhyātaḥ | &c.

Bh (exactly as in the MS.).

vahavaḥ paṇḍitāḥ kṣudrā sarve māyopajīvināḥ |
kuryuḥ kṛtyam akṛtyam vā uṣṭre kākādayo yathā || 306
Damanaka āha || *katham etat* || so 'vruvīt ||
asti kasmimścin nagare vaṇik Sāgaradatto
nāma | sa uṣṭraśataṃ bahumūlyasya celakasya
bhṛtvā kasyāmcid diśi prasthitāḥ | atha tasya
Vikāṭanāmā uṣṭro 'tibhāreṇa pīḍito viśrasta-
sarvāṅgo niśceṣṭa patitaḥ | tato vaṇik ce-
lakabharam anyeṣu uṣṭreṣu vibhajya kṣipt-
vā aranyabhūmir iyaṃ viśamā 'smin
sthāne na śakyate sthātum iti Vikāṭam
vihāya prasthitāḥ | tasmin sārthavā-
he gate Vikāṭaḥ śanaiḥ śanaiḥ utthāya saṃcaraṇ
śiṣpaṃ bhakṣayitum āradhvaḥ | eva ca sau
katipayair evābhobhir vvalavān su-
vṛttaḥ | tasmimś ca vane

kadācit tair itas tataḥ

paribhramamūṇaiḥ sārthād bhraṣṭaḥ Krathanako nāma
uṣṭro dṛṣṭaḥ atha siṃhaḥ āha || *aho apūrvam idam satvam* |
ta jñāyatām | kim etad *aranyakam*
grāmyam vā tata śrutvā vāyasaḥ āha || bho svāmin
grāmyam uṣṭranāmo jīvaśiṣeṣaḥ | tava
bhojyats tad vyāpādyatām siṃhaḥ || na
gṛham āgataṃ hanmi | *uktaṃ ca* ||
gṛhe śatrum api prāptaṃ viśvastam akutoyaṃ |
yo hanyāt tasya pāpaṃ syāc chatavrāhmaṇaghātakaṃ || &c.

in the following four parallel texts of our Tale I, xiii (Lion's retainers outwit camel), Pūrṇabhadra follows Śār. β, i.e. the secondary recension of the Tantrākhyāyika, with an enlargement at the beginning of the story, in which our author, following the beginning of the frame-story of book I, narrates how the camel came to the forest. Bh has this selfsame beginning; but from 76, 3 onward, this MS. copies a *textus simplicior* of our story. The consequence of this awkward contamination is a double one; (1) the camel is *twice* introduced into the story, and (2) it bears *two different names* in the different parts of our tale. In the beginning it is called *Pikaṭa* with Pūrṇabhadra's text, whereas in the subsequent part of the fable its name is *Krathanaka* as in the *textus simplicior*.

Hamb. MSS. (Text exactly according to H;
in the footnotes readings of I).

bahavaḥ paṇḍitāḥ kṣudrā¹ sarve māṃsopajīvināḥ²
kuryu³ kṛtyam akṛtyam vā⁴ uṣṭre kākādayo yathā⁵
Damanaka āha | katham etat so 'bravīt⁶

asmi⁶ kasmimścid vanoddeśe⁷ Madotkato nāma
simhaḥ prativasati sma | tasya cānucarāḥ anyepi dvī-
pivāyasagomāyavaḥ⁸ samti | atha kadācit tair itas tato
bhramadbhir⁹ sārthād bhraṣṭaḥ¹⁰ Krathanako¹¹ nāmōṣṭro
dṛṣṭaḥ¹² atha simha āha | aho apūrvōyaṃ satvas
tat jñāyatām | kim ayam āraṇyako¹³ vā
grāmyo vā | tat śrūtā¹⁴ vāyasa āha | svāmīn¹⁵
grāmyo yaṃ uṣṭraḥ nāmā jivaviśeṣaḥ tava¹⁶
dhojyaś ca vyāpādyatām |¹⁷ simha āha |¹⁸ nāhaṃ
grhāgataṃ hanmī |¹⁹ uktaṃ ca |¹⁸
grhe śatrum api prāptaṃ visvastaṃ vihitāgamaṃ¹⁹
yo hanyāt tasya pāpaṃ syā | t satavrāhmaṇaghātajaṃ |²⁰

Śār. β.

bahavaḥ paṇḍitāḥ kṣudrās sarve māyopajīvināḥ |
kuryur doṣam adōṣam vā uṣṭre kākādayo yathā ||
Damanaka āha | katham caitat | so 'bravīt |

asti, kasmimścid vanoddeśe Madotkato nāma
simhaḥ prativasati sma | tasyānucarās trayāḥ piśitāsino dvī-
pivāyasagomāyavaḥ | atha tair
bhramadbhir dṛṣṭas sārthavāhaparibhraṣ-
ṭa uṣṭraḥ | taṃ cājñātapūrvavarūpaṃ
hāsyajananaṃ dṛṣṭvā simhaḥ prṣṭavān |
idam apūrvam sattvam iha vane prc-
chyatām | kas tvam iti | tato 'vagatatattvā-
rtho vāyaso 'bravīt | ā-
khyātanāmōṣṭro 'yam iti | tatas tena simhasa-
kāṣaṃ viśvāsyanītaḥ | tenāpi yathāvṛttam
ātmano viyogas sārthavāhāt samākhyātaḥ | &c.

¹ I kṣudrāḥ, om. daṇḍa || ² I māṃsopajīvināḥ || ³ I kuryuḥ || ⁴ I om. daṇḍa || ⁵ I sōbravīt,
om. daṇḍa || ⁶ I asti || ⁷ I vanoddeśe || ⁸ I dvīpimvā || ⁹ I °dbhi || ¹⁰ I °dbhaṣṭoḥ || ¹¹ I Kratha ||
¹² I double daṇḍa || ¹³ I ins. mā || ¹⁴ I tachrutvā || ¹⁵ I svāmīn || ¹⁶ I °śastava || ¹⁷ I om. daṇḍa ||
¹⁸ I double daṇḍa || ¹⁹ I vīhitāgataṃ with following daṇḍa || ²⁰ I syāchatabrahmaṇa° ||

In the Tale II, vi, the two genii *Karman* and *Kartī* are confused, p. 157, 21 and 24; but in the second place Bh reads *Kartīn* for *Karman*, and in the following part of the story the mistake is not maintained.

In 49,14 the reviser shows his pāṇḍityam inasmuch as, after उक्तं च, he inserts कालिदासे शाकुंतले नाटके (see Variants). But his pāṇḍityam did not prevent him from believing that tortoises are covered with hair; for in 170,10 he makes शिरःकंठकेशान्मर्द्दनं कुर्वाणस्¹ out of शरङ्कुशवर्म्दनं कुर्वाणस्.² And again, his pāṇḍityam abandons him in 218,12, where bhΨ write अहो विल३। अहो विल३।³ Pūrṇabhadra here observes with his source Śār. β the rule laid down by Pāṇini in his sūtra viii. 2, 84: दूराद्धूते च, i. e. '(Pluti takes place) also in calling from afar.' This sūtra was unknown to our reviser who, knowing that the figure २ is frequently used in the MSS. to imply repetition (ex. भो२ for भो भो), and not seeing why this sentence was put twice in the text, writes it only once in this form: अहो विल विल विल इत्युक्त्वा, &c.⁴

Evidently this reviser used still other sources than the textus simplicior. For after the kathāsaṃgraha⁵-stanza 125,30 he adds:

न नीचजनसंसर्गात्तरो भद्राणि पश्यति ।
वृषसिंहमवा प्रीतिर्जवुकेन विनाशिता

चेति द्वात्रिंशत्तमी (!) कथा । As to this stanza, see our 'Variants'. It is not the only one which has been interpolated in this revision.

A comparison of the other MSS. of Pūrṇabhadra's text with his main sources, viz. the textus simplicior and the Tantrākhyāyika, shows that the numerous deviations of BhΦ from our text go back not to the author, but to one of those awkward revisers who, in India, have so frequently destroyed the works of the poets. The text of BhΦ is much more disfigured than that of A. Still the archetype of Bh must have flowed from a MS. whose text came very near to that contained in bhΨA. For in books I to III Bh has numerous mistakes in common with these MSS., or wrong corrections of their blunders. Cp. 9,26; 10,2; 11,2,23; 13,16; 18,11; 28,10; 35,18 (wrong correction); 42,8; 43,4; 44,6; 59,3; 60,30; 62,1 (MS. A correct); 64,3; 69,3; 74,8,17; 83,6; 93,9; 96,10; 99,5,6,11; 101,12; 119,21; 121,7; 122,12; 123,12; 131,18; 132,12 (wrong

¹ So BhΦ.

² But cp. Variants.

³ Our text spells विला३ with Böhtlingk in his second edition of Pāṇini.

⁴ MS. A reads अहो विलत। अहे (!) विलत।, taking ३ for an old-fashioned form of त्.

⁵ This expression is to be found in Merutuṅga's Prabandhaśintāmaṇi (Bombay, 1888), p. 25.

correction); 136, 4; 138, 12; 143, 21; 145, 21; 147, 2; 152, 10; 154, 16 (wrong correction); 161, 2; 162, 13; 163, 13 (see Variants); 170, 20 (wrong correction); 179, 18; 180, 4; 186, 4; 192, 23; 198, 9; 203, 6; 204, 5; 211, 21; 212, 22 (wrong correction).

There can be no doubt that Bh, in its Pūrṇabhadra part, contains a very much adulterated text. Nevertheless, it has right readings in some places where bhΨ are defective. Cp. Variants on 33, 12.15.21 (cp. Śār. A 39 to A 40. This passage is not to be found in the *textus simplicior*); 49, 16; 83, 2; 86, 11; 102, 10; 55, 10; 66, 20; 71, 10; 79, 12; 80, 5; 83, 2; 132, 27; 155, 8; 156, 15; 172, 3.26; 183, 6; 187, 10; 193, 2; 194, 19; 197, 10; 214, 21; 220, 7.

A great number of these passages contain trifling cases. Only in 33, 21 all our MSS. have a gap, which Bh—and KL²Mü²—evidently fill in correctly. Our restoration of this passage is based on the consideration that the copyist's eye probably skipped from a first पिंगलकः (l. 22) to a second पिंगलकः, such aberrations being the most frequent causes of gaps. If this view is correct, all these MSS. must have filled in this gap from some other MS., for they omit the first पिंगलकः.

As in the case of A, it is not to be made out *with certainty* whether the Pūrṇabhadra fragment contained in BhΦ goes back to some MS. older than the archetype of bhΨ, or whether the right readings in BhΦ in places where bhΨ are wrong, are due to revision. At any rate the blunders which BhΦ have in common with bhΨ, show that such a MS. could not have been *much* older than the archetype of bhΨ.

Our parallel Specimens I to IV show that the text has undergone many alterations in Bh. It is true that in some cases Bh goes with either the Hamburg MSS. or the Tantrākhyāyika against bhΨ. But none of these cases is such that we must conclude that BhΦ have flowed from some more original archetype than bhΨ. In Specimen I, l. 151, e. g., Bh has the same blunder as bhΨA, viz. भूमि for भूसौ. This blunder evidently goes back to a misreading of भूमौ at the end of the pāda. The copyist of the archetype of bhΨABhΦ took the second *au*-stroke for a *daṇḍa*, and misread मि as भि. In the same specimen Bh inserts न in l. 45, makes चचाच् out of संक्षयात् in l. 60, and omits च in l. 136; in all these three cases he destroys the metre. In this specimen the cases are especially frequent in which Bh goes with the Hamburg MSS. against bhΨA. But it is *quite* certain here that these coincidences are due to the collation of some copy of the *textus simplicior*.

In line 115 ff. our parallel texts run as follows :

HI	athavā	so'tra	rājā, tad	viśvāsasthāne	caturah śaśakān	atra dhṛtvā
h	athavā	yadi so'tra	rājā, tad	viśvāsasthāne	caturah śaśakān	atra dhṛtvā
Kielh.	atha	yadi so'tra	rājā, tato	viśvāsasthāne	caturah śaśakān	atra dhṛtvā
Pūrṇ.				tatas		
Bh	atha	yady asau iha	rājā, tad	viśvāsasthāne	caturah śaśakān	dhṛtvā tatas
HI	tam āhūya	drutataram	āgaccha ;	yena yaḥ	kaścid dvayor	madhye
h	tam āhūy-		āgaccha ;	yena yaḥ	kaścid dvābhyām	madhyād
Kielh.	tam āhūya	drutataram	āgaccha ;	yena dvayor	madhyād yaḥ	kaścit
Pūrṇ.	tam āhūya	drutam	āgaccha ;	yena yaḥ	kaścid āvayor	madhyāt
Bh	tam āhūya	drutam	āgaccha ;	yena yaḥ	kaścid āvayor	madhyāt
HI		rājā,	sa sarvān	etān	bhakṣayiṣyati.	
h		rājā bhaviṣyati,	sa sarvvān	etān	bhakṣayiṣyatīti.	
Kielh.	parākrameṇa	rājā bhaviṣyati,	sa sarvān	etān	bhakṣayiṣyatīti.	
Pūrṇ.	parākrameṇa	rājā bhaviṣyati,	sa sarvān	evaitān mṛgān	bhakṣayiṣyati.	
Bh	parākrameṇa	rājā bhaviṣyati,	sa sarvān	ava (!) etān mṛgān	bhakṣayiṣyati.	

The sentence *tad*, &c. (HIh), or *tato*, &c. (Kielh.), is grammatically incorrect, inasmuch as the subject of *dhṛtvā* is the lion, and that of *āhūya* the hare. Pūrṇabhadra, for this reason and for a reason which we shall consider hereafter, deletes the words *athavā*, &c. But it is quite clear that his *tatas* corresponds to the *tad* (HIh) or the *tato* (Kielh.) which in these sources begins the apodosis. The author of Bh's archetype must have had before him Pūrṇabhadra's text as given in bhΨA; but besides he must have compared some MS. of the *textus simplicior*. For in *his* wording, the apodosis is *twice* introduced, first by *tad*, as in HIh, and secondly by *tatas*, as in Pūrṇabhadra (and in Kielhorn's text). This faulty construction can only be explained by the supposition that the author of Bh's archetype was not aware of the fact that in Pūrṇabhadra's text *tatas* corresponded to *tad* of the *textus simplicior*, which he had before him, and that he only saw that in this text there were some more words (*atha* to *dhṛtvā*), which accordingly he inserted, without reflecting, *before* Pūrṇabhadra's *tatas*.

As to the purport of our passage, I cannot believe that the text of the σ -class is here more original than that of HI. The wording of the Hamburg MSS. means: Bhāsuraka is an usurper. Or else, if he is *indeed* the legitimate king, let him come, in order that that one of both of us who *is* the legitimate ruler may eat all the animals. This passage lacks wit; for evidently there is nobody to decide as to the lawfulness of the kingship of the two lions. The σ -class as represented by Kielhorn's text improves the sense, saying that the usurper proposes a *single combat* ¹

¹ But the single combat is not even mentioned in the old MS. h of the σ -class which only has the future tense *bhaviṣyati* with Kielhorn.

in order to decide who, *in the future, shall* be the king of the forest. Accordingly Pūrṇabhadra deletes the words *athavā*, &c., which contain a conditional acknowledgement of the lawfulness of Mandamati's *rājatvam*.

Nobody will doubt that the reading of Bh is a contamination of Pūrṇabhadra's genuine text and of the textus simplicior. Here, as in the case treated above, p. 68 f., the interpolator was not clever enough to avoid the traces of his activity. In the first case, he preserved the camel's two differing names from both the sources which he contaminated; in our passage, he preserved, from these different sources, two different words—*tad* and *tatas*—which, though differing, correspond to one another.

Although these cases, taken with many others which of course I cannot treat here, have firmly *convinced* me that Bh does not go back to an archetype independent of that of bhΨA, I give nevertheless the readings of this MS. throughout from the beginning of page 126 to 134, 23 inclusive, and for the passages marked with an asterisk in books I to III inclusive, and quote Bh occasionally in some other places.

Of book IV, Bh has only the text from the beginning (p. 228) to *tathā hi* (inclusive), p. 244, 10. In order to show the difference between Bh and Φ in this book, I give the complete variants of these two MSS. from the beginning of IV to p. 229, 17. From 229, 17 to 244, 10 the readings of Bh are given only in the passages marked with an asterisk. The readings of Φ I have neglected altogether.

Chapter IV. Principles which guided the editor in the construction of the text.

§ 1. Basis of the text of our edition.

INDIA is the 'classical' country of interpolation and adulteration of texts. The more celebrated a work became, the more it was disfigured by copyists and revisers. Not even texts which, like the Mahābhārata, are held to be sacred, have escaped this lot. A work so widely spread as the Pāṇicantra in its numerous recensions has undergone the most important changes in respect of its wording and of its contents, and that continuously, even to our own time. New editions quite different from the old work were prepared, and these new editions, after some time, were compared with older ones and melted together with them into new texts. In Pūrṇabhadra's time there existed several redactions of this work, and Pūrṇabhadra was well aware of the fact that none of them contained any

longer the text as written down by the *āḍyakavi*. In revising what had grown in the course of time to be a 'whole śāstra', he collected the different recensions and contaminated them, as shown above, not without inserting new materials.

This was the Hindu manner of philological work, which to our days prevails amongst the old style paṇḍits. European scholarship has arrived at other methods. Whereas a Hindu wants before everything else a most readable text, we want a text that comes as near as possible to the wording of the author himself. But when Kosegarten gave the first edition of the Pañcatantra, he followed not the European, but the Hindu manner of proceeding. Instead of *separating* the various recensions of the work which he was editing, he *contaminated* them; with what result has been shown above, p. 44 ff.

On p. ix of his edition of the *textus simplicior* he says: 'Utrum editio ornatior, an simplicior, sit habenda vetustior, vel primae Pāṇśchatantri formae propinquior, de ea re sententiam ferre certam non audeo; magis perspectum hoc habebunt posterī. . . . Si quid video, editio ornatior, quanquam in eam ipsam recentiora multa recepta esse crediderim, in universum ad antiquam libri formam propius accedit, proptereaue cum libro Kalīlāe magis quam altera convenit. In editionis meae volumine hoc primo scriptura potissimum (!) ad editionem simpliciore[m] accommodata est, quoniam codices H.L.L. qui mihi obtigerunt primi, illam editionem exhibent, eoque factum est, ut ad eam primam ex illis codicibus eruendam me adplicarem. Qui codices ubi nimis vitiosi vel mutili esse mihi videbantur (!), ex ceteris meliora vel pleniora supplevi. (Hence he gives in books III and IV a disfigured 'textus ornatior', imagining the text of the Hamburg MSS. to be mutilated in them.) . . . Versiculos recepi nimis multos (!), ut lectores critici eorum, quos aut retinendos, aut eiiciendos esse censeant, ipsi instituere possint delectum.' An editor who renounces the critical examination of the text which he is editing to his readers instead of taking this duty upon himself, should abstain from editing altogether.

Translators who followed Kosegarten propagated the error about the true form of the Pañcatantra among all the philologists and folklorists who were forced to base their research on translations. The Hindu editors, in reprinting Kosegarten's text, not without new alterations and additions, settled the opinion amongst Indianists that on the whole Kosegarten's text corresponded to the MSS. of this work. The only edition of the *textus simplicior* which has been prepared in a critical spirit is that of Kielhorn and Bühler. Though of course this school-book is not a critical edition in the strict sense of the word, it offers to us

the corrected text of one single MS., namely, of one which belongs to the σ -class of the MSS. of the *textus simplicior*.¹

Kosegarten's publication of a small portion of the *textus ornatior*, i.e. of Pūrṇabhadra's recension, is as uncritical as his edition of the *textus simplicior*. I need not expatiate here on this topic, as any one can easily compare Kosegarten's text with our text and with our variants as well as with the other recensions of the *Pañcatantra*. I point out only the fact that the characteristic passage 4,21 to 5,2 is missing in Kosegarten's text.

That texts like these of Kosegarten are not only *useless* (this negatively), but also (this positively) a *great and effectual obstruction to the progress of philological and historical research*, is a fact that no one is now likely to deny. Hence my first aim was to clear up the following questions:—

- (1) How many different recensions of the *Pañcatantra* are still existing?
- (2) In what genetic relations do these recensions stand to one another?
- (3) Which MSS. are the most faithful representatives of their respective recensions?

The pedigree of the old *Pañcatantra* recensions down to that of Pūrṇabhadra has been established in the Introduction to my edition of the Southern *Pañcatantra*. It is also given at the beginning of this volume, p. 5. The Southern *Pañcatantra* and the *Tantrākhyāyika* are critically edited. The genetic relations existing between the old *Pañcatantra* texts are minutely studied in the Introduction to my translation of the *Tantrākhyāyika*. Moreover, I have shown that Pūrṇabhadra based his text mainly on the secondary recension of the *Tantrākhyāyika* (Śār. β), and on the *textus simplicior* which, as our parallel Specimens show, he used in MSS. of both the H- and the σ -class.

Now I have examined all the available MSS. of the Jaina recensions of the *Pañcatantra*. All the MSS. of Pūrṇabhadra's recension had to be classed roughly under two heads, the *original* class, and the *mixed* class.

To the former class I allot those MSS. which are most consistent *at the same time* with the *Tantrākhyāyika* and with the *textus simplicior*, but do not share the provable interpolations of the latter. To the second class belong all the other MSS. The MSS. of the mixed class based on Pūrṇabhadra's text show with especial frequency interpolations from MSS. of the *textus simplicior* and contaminations with them. Other mixed MSS. are based on the *textus simplicior* and contaminated with Pūrṇabhadra's recension. But there are also MSS. which contain new recensions based

¹ See above, p. 12 (pr), p. 58 ff., our parallel Specimens, and ZDMG. lvi. 298 f.

on the Jaina recensions and contaminated with Śār. β, with the Southern Pañcatantra, with the Hitopadeśa, and with other sources.

The main criteria for the classification of the several recensions are: (1) the number, choice, and arrangement of the single tales and stanzas, and (2) the wording of the texts. In the arrangement of the tales contained in book III, Pūrṇabhadra follows the oldest texts (Śār., Som., Kṣem., S.P., Semitic recensions). Mixed MSS. in most cases deviate from this arrangement. For the first book, moreover, there is a sure criterion in the story of the Weaver as Vishnu. Mixed MSS. based on the *textus simplicior* have this story as I, v, but follow Pūrṇabhadra, throughout or partially, in the arrangement and in the number of the stories of books III and IV. Mixed MSS. based on Pūrṇabhadra's text agree with him in the first and generally in the second book, but deviate from him in books III and IV. But there are even mixed MSS. which agree throughout with Pūrṇabhadra's genuine text in the number and in the arrangement of the stories; cp. above, p. 56, § 6.

For the stanzas, also, I compared Pūrṇabhadra's main sources, and this enabled me to find out easily the interpolations of single MSS.

Basis of the edition: bh, N, A; Ψ, PL¹, p, Pr, M; Bh Φ.

The comparison of the number and arrangement of the stories contained in the single MSS. showed that only the following MSS. came under consideration for an edition of Pūrṇabhadra's recension: bh N A, Ψ PL¹ p Pr M, Bh Φ. As shown above, A Bh Φ p contain revised and contaminated texts, which are very likely to have flowed from the same archetype as the other MSS. mentioned. Of these MSS., N goes back to bh, PL¹ p Pr M go back to Ψ. Consequently the only possible basis for our text must be the two equally excellent MSS. bh and Ψ, which agree very closely in their wording. I generally follow bh, unless its readings are clearly wrong. Wherever both bh and Ψ have a wrong reading, the emendation of which was not evident, I compared Simpl., Śār., A and Bh. In most cases this comparison affords sufficient evidence. There are, however, some rare cases, in which the same difference which appears in the best MSS. of Pūrṇabhadra's text is to be found in the most trustworthy MSS. of the *textus simplicior*; ¹ cp. 22, 25; 181, 2; 214, 19 f.; 242, 11. In 68, 11 a gloss in the margin of Ψ gives the reading of Simpl. H I h. If some copyist would have preferred this variant, copying besides exactly the wording of his MS., this variant could induce some editor to prefer it and to reject what is Pūrṇabhadra's genuine text. All the passages

¹ In later MSS., owing to constant collations and contaminations, such cases are extremely frequent.

in which our text deviates, even in trifles, from bh and Ψ are marked with an asterisk.

Though of course, except in passages where bh Ψ are incomplete to-day, the MSS. N PPrM cannot come under consideration for the constitution of the text, I not only give the complete variants, but even most of the blunders of all these MSS. For these blunders are of the highest importance for critical work, as nothing is more useful to prove the relations which exist between kindred MSS. than the mistakes which they contain. Only of M a great many of the blunders have been omitted in my variants, as this MS. is extremely faulty. It bristles with misreadings, small gaps, and dittographies. I got this MS. before I had seen Ψ . Otherwise I should have jotted down still more of its mistakes, and the relation between M and Ψ would appear even more clearly than now. To the contaminated MSS. pABh Φ and to L¹ only occasional reference has been given, except in book V, where I give the complete readings of Bh, which, as stated above, p. 56 ff. and p. 67, in this book contains an old and very valuable *textus simplicior*. From these variants it will be seen with how insignificant alterations Pūrṇabhadra took over the *textus simplicior* of the fifth tantra into his own recension.

**Manuscripts bh and Ψ differ very little from Pūrṇabhadra's
autograph text.**

The very fact that so many MSS. can be proved to go back to bh Ψ shows that in ancient times these two MSS., which I had the good fortune to use for my edition, were renowned for their value. As stated above, p. 37, the MS. bh goes back to a MS. which already was old when bh was copied from it. Our parallel Specimens also prove the excellence of the text of bh Ψ . Indeed, I am convinced that neither of these copies deviates to any considerable degree from the text as written down by Pūrṇabhadra himself, and that consequently our printed text comes as near to the author's genuine wording as any one of our current editions of say Goethe's prose works does to Goethe's own autograph text thereof.

§ 2. Emendation of the text.

Inferior MSS. sometimes have more correct readings than our oldest and most authentic ones. The question arises, whether in these cases we should conclude that these MSS. go back to some source independent of the archetype of our best MSS., and whether, if this be denied with good reasons, we should tolerate evident blunders in our texts.

In order to settle these important questions, I beg to be allowed to consider some standard examples, the nature of which we are able to

determine *with certainty*. I take these instances from writings of eminent modern scholars, whose learning as well as whose accuracy is far beyond any doubt; and only to avoid the possible charge of malignity, I add some instances from my own writings.

Paul in his fundamental work 'Principien der Sprachgeschichte',¹ p. 86, last line, gives *hortibus* as the dative case of the plural of *hortus*. Hillebrandt says on p. iv of his 'Vedachrestomathie':² 'Der leidige Druckfehler, welcher S. 38 entstellt [viz. Atharaveda], ist meine Schuld und von mir trotz dreimaliger Correctur übersehen worden.' To the kindness of Miss Emma Benfey I owe the MS. of her celebrated father's translation of Christoforo Armeno's 'Peregrinaggio di tre giovani figliuoli del re di Serendippo' the beginning of which translation he published in the third volume of his periodical 'Orient und Occident'.³ This MS. is very carefully written in its author's fine and sympathetic hand. In this most authentic archetype I read, amongst other slips of Benfey's pen, this sentence on leaf xvi, first page: 'Da aber der Jüngling beschlossen hatte, sich auf jede Weise an dem treulosen Minister zu rächen, ging er . . . in das Schlafzimmer der jungen *Dichter* des Ministers und umarmte sie alle drei mehrere mal.' L. v. Schroeder's excellent works are remarkably free from misprints. Still he writes, on p. 514 of his celebrated book 'Indiens Literatur und Cultur in historischer Entwicklung':⁴ 'Am Bedeutendsten und Selbständigsten sind unter denselben zwei Dichtungen, welche dem Kâlidâsa zugeschrieben werden . . . : der Raghuvamça . . . und der Kumârasambhava, d. i. die Geburt des *Liebesgottes* . . .' In the pedigree of the different recensions of the Pañcatantra, p. lxxix of my edition of the Southern Pañcatantra, I wrote 'Telugu-Fassungen', and later on, as my attention was concentrated on inserting the newly discovered recension *v*, I repeated this blunder on p. xci. In my essay on the origin of the Hindu drama and epic, WZKM. xviii, p. 165, I wrote: 'Die *dramatischen* Beziehungen, die zwischen dem Epos und dem Drama bestehen, sind längst erkannt worden.' This, I am bound to confess, is unmitigated nonsense. What I *wanted* to write, was of course: 'Die Beziehungen, die . . .'. Likewise I *wanted* to write *Tamil-* for *Telugu-*. Paul *intended* to write *hortis*, Hillebrandt *Atharaveda*, v. Schroeder *Kriegsgottes*. Like Hillebrandt and no doubt the other scholars mentioned before, I had again and again revised the printer's copy and the proof-sheets without *seeing* my blunders. For there is not only a 'Druckfehlerteufel', who disfigures the words written by the author, but there

¹ Halle, Max Niemeyer, 1886.

² Berlin, Weidmannsche Buchhandlung, 1885.

³ See Chauvin, Bibliographie des ouvrages arabes, VII, p. 160.

⁴ Leipzig, Verlag von H. Haessel, 1887.

is a *piśāca* much more malignant, the 'Schreibfehlerteufel', whose deviltries are infinitely more dangerous to the author who has his text, i.e. the wording he *intended* to write down, firmly impressed upon his mind, and who very often does not discover the fatal slips of his pen until, the work being printed off, these *rākṣasas* stare at him from amongst the lines with devilish grimaces.

Benfey, of course, would have removed from his MS. most of the slips which his hand had committed while his mind was intent on finding an adequate rendering of the text he was translating. But the blunder *Dichter* for *Töchter* is one of the very kind which *would* escape the scrutinizing eye of the author, when *Töchter* is impressed on his *mind*. Thus even modern authors on *philological* topics, who in the course of their studies are trained to philological ἀκριβεια, and whose *métier* it is to jot down, in preparing their editions, the very smallest clerical errors of their texts, are liable to overlook in *their own wording* evident blunders which at least Lord Macaulay's school-boy would detect at the first glance of his eye. And yet these authors certainly will revise their works again and again, first in their printer's copy, and afterwards in the proof-sheets. The old *Hindu* writers, owing to the circumstance that their works were not printed, had no occasion of revising them as often as modern authors. Moreover, a clerical error would much more easily escape their attention, as there is not the least separating of words in Sanskrit MSS., a circumstance which certainly does not tend to render revising more easy.

Hence the very thing which we should expect is that the Hindu archetypes (i.e. the authors' own autograph copies) should hardly ever have been free from mistakes, although these authors were men of undoubted learning and thoroughly acquainted with the Sanskrit language in which they composed their works.¹

But for the work of Messrs. Fischer and Bolte,² I probably should have published Benfey's translation of Christoforo Armeno's 'Peregrinaggio'. In doing so, I should of course have corrected the slips of Benfey's pen wherever the words he *intended* to write could be settled with certainty. I should have caused to be printed 'der jungen *Töchter*', and in order to give my edition of Benfey's work a diplomatic value, I should have mentioned his clerical error in my notes.

The case is different wherever authors *can be proved* to have sinned against the rules of the language. So even Schiller, for instance, uses

¹ Cp. also above, p. 28, note 2, and p. 30, note 2.

² Die Reise der Söhne Giaffers aus dem Italienischen des Christoforo Armeno übersetzt durch Johann Wetzel 1583 herausgegeben von Hermann Fischer und Johannes Bolte. Tübingen, 1895 (= Bibl. des Litt. Vereins in Stuttgart, CCVIII, Tübingen, 1896).

the decidedly wrong form *umringen* for *umringt*, as if this word derived from the verb *ringen* ('to wrestle'), and not from the substantive *Ring*. In his 'Jungfrau von Orleans', verses 947 f. (I, 9), he says:—

Umrungen sahn wir uns von beiden Heeren,
Nicht Hoffnung war, zu siegen noch zu fliehn.

The slip certainly originated in the idea of struggle (*Heeren*) which was in the poet's mind. In a similar passage of the same tragedy, verses 2399 f. (III, 8), Schiller uses the right form:—

Umringt von Feinden kämpft sie ganz allein,
Und hilflos unterliegt sie jetzt der Menge.¹

And this same right form occurs in verse 447 (I, 1):—

Und find' ihn — hier! *umringt* von Gaukelspielern . . .

The same holds true in India. Even so scholarly a work as the classical author Daṇḍin's *Kāvyādarśa* is not quite free from anomalies; see Böhrtlingk's edition,² p. vi. In another *sāstra*, whose aim was in part to teach standard language, viz. in the *Tantrākhyāyika* (A 266), we find blunders against the rule laid down by Pāṇini III, 3, 126 (Wackernagel, *Altind. Gramm.* II, § 82, a, γ). In a very interesting paper read before the Twelfth International Congress of Orientalists,³ Prof. E. Leumann proved from old palm-leaf MSS. that down to about the seventh century A. D. the Sanskrit written by most authors was not the *pedantic* one which had been laid down by the grammarians. On the contrary, Brahmans as well as Buddhists and Jainas wrote a Sanskrit more or less incorrect and influenced by the popular languages. It was not before the time of the commentators, amongst whom Śaṅkara and Haribhadra hold a prominent position, that the usual standard of Sanskrit was raised to a higher level, and that many things which before that time used to be tolerated, began to be avoided by good authors. But even after this time we find grammatical mistakes in the works of excellent authors which are *critically* edited. Hemacandra's so-called shortcomings in grammatical and lexicographical and metrical things have been pointed out by Jacobi, p. 9 f. of his edition of the *Parīśiṣṭaparvan*.⁴ As to occasional mistakes committed by another learned author, viz. Pradyumnasūri, cp. Jacobi's edition, p. 3 f.⁵ Jacobi says that, 'as an epitomator and poet, he [Pradyumna] has done his

¹ In the first passage (947 f.), the battle has not yet begun. This shows that Schiller cannot, by any means, have *intentionally* chosen the abnormal form *umringen*.

² Daṇḍin's *Poetik* (*Kāvya-darśa*). Sanskrit und Deutsch herausg. von O. Böhrtlingk. Leipzig, Verlag von H. Haessel, 1890. Cp. also Bühler, *WZKM.* viii. 29 f.

³ See Bezenberger's *Beiträge*, 1900, p. 125 f.

⁴ *Sthavirāvali Charita* or *Parīśiṣṭaparvan* . . . Calcutta, 1891 (B. I.).

⁵ Shri Pradyumnāchārya, *Samarāditya Samkshepa*, Ahmedabad, 1906.

task well. His language is concise in the narrative parts, pathetic in the moralising portions, and poetic in the descriptive passages which offer an opportunity of showing his proficiency in Alamkara. Still his work is not free from faults, even against grammar, the worst of which, a Prakritism, इमैः instead of एभिः, occurs VIII 520. And so he occasionally does not conform to the nicer metrical habits with regard to the Sloka as observed by the classical poets. But these shortcomings he has in common with most Jain writers during the period of their greatest literary activity and excellence (about 900–1300 A. D.).' As early as 1877, G. Bühler expressed his view about Jaina Sanskrit as follows: 'Die Kenntniss des Sanskrit ist bei den Jainas nicht weit her und hat auch wohl nie den Grad der Vollkommenheit erreicht, der sich bei den Brahmanen findet, obschon es nicht zu leugnen ist, dass sie in der Glanzperiode der Jaina-Wissenschaft vor etwa 700 Jahren höher gestanden hat als sie jetzt steht. Selbst die grössten Jaina-Gelehrten wie Abhayadeva, Hemacandra und Malayagiri, welche unter den Caulukyās von Aphilvād-Pāṭhan 943–1304 p. Chr. lebten, waren nicht im Stande, ein vollständig richtiges und idiomatisches Sanskrit zu schreiben. Auch bei ihnen kommen hie und da wirkliche grammatikalische Fehler vor, und von dem Prākṛit beeinflusste Redeweisen sowie vom Prākṛit ins Sanskrit zurückübersetzte Wörter sind häufig . . . Es giebt [viz. to-day] deshalb unter den Yatis sehr viele, die wohl etwas Sanskrit lesen, es aber nicht schreiben oder sprechen können. Andere sprechen es geläufig genug, aber sehr fehlerhaft. Man hört gleich, dass sie nur aus ihrem Dialecte übersetzen und die Sanskrit-Grammatik nicht ordentlich kennen. Nur sehr wenige ausgezeichnete Männer sprechen und schreiben ein erträgliches Sanskrit. Ganz frei von Fehlern oder falschen Wendungen ist wohl kaum ein Einziger.'¹

I am not inclined to think that the *Jaina* authors are the only ones in question who wrote and write a Sanskrit not quite congruous with the rules of Pāṇini's Sanskrit grammar. The author of the recension § of the Southern Pañcatantra certainly was not a Jaina; still this recension contains the most faulty Sanskrit text I have ever seen. As to the Hitopadeśa, I have given a *certain* instance of a chandobhaṅga adopted by its author Nārāyaṇa; see my edition of the Southern Pañcatantra, p. lviii. As to the Saurapurāṇa, see Jahn, Das Saurapurāṇam (Strassburg, Verlag von Karl J. Trübner, 1908), p. xxii and f. Daṇḍin and the author

¹ This passage is quoted from the 'Zusätze und Berichtigungen', appended by Weber, p. 102 f., to his edition and translation of the 'Pañcadaṇḍachattraprabandha. Ein Märchen von König Vikramāditya. . . . Aus den Abh. d. Kgl. Ak. d. Wissensch. zu Berlin 1877. Berlin . . . 1877. In Commission bei F. Dümmler's Verlags-Buchhandlung (Harrwitz und Gossmann).'

of the Tantrākhyāyika have already been mentioned, above, p. 80. I think *truly critical* editions will show that, like Daṇḍin, nearly all classical authors occasionally committed so-called blunders¹ which were afterwards removed from their texts by commentators or learned copyists. Sanskrit has been a living language in the Hindu courts as well as amongst learned Brahmans and Jainas throughout many a century in mediaeval and even in modern India.² It is nearly impossible that even good authors should be quite uninfluenced by the vernaculars of the countries in which they lived. In the course of time Sanskrit style, as well as the Sanskrit vocabulary and the employment of grammatical forms, has undergone strong alterations. *Like Greek and Latin, Sanskrit has gone through an evolution such as no language can possibly escape.* No modern language perhaps is taught with more pedantry than French. Yet no school instruction, nor even the high authority of the French Academy itself, was able to prevent the *written* language—to say nothing about the *spoken* one—from continual evolution. Voltaire's language is considerably different from that of the best modern authors.

Pūrṇabhadra, no doubt, knew Sanskrit well. But according to what I have just said, I expected to find so-called anomalies in his text, and though not very many, I *did* find them in the oldest and best MSS. Part of those anomalies and even blunders he can be proved to have taken over from his sources.³

Wherever there was evidence that these anomalies were no mere slips of his pen, I tolerated them in his text. The decision was not easy in every case; but as the reader will find in the text in all such cases an asterisk referring to my variants, he will be able to judge himself whether I was right or wrong in my decisions.

¹ Cp. Wackernagel, *Altind. Grammatik* I, p. xlv ff., esp. p. xlvii ff.

² See my translation of the Tantrākhyāyika, Introduction, chap. I, § 4, 3 ff. We must not forget that in the middle ages Jaina scholars and poets have a most considerable share in the development of Sanskrit language and literature, and I fully consent to *Dharma Vijaya Sūri*, who in a letter expresses his view as follows: 'I am of opinion that in the time of Hemachandra and other Āchāryas... the Sanskrit, I mean the classical Sanskrit, was the language of the Śishtas; and the learned amongst them, especially those whose aim it was to establish their reputation as savants, must have written in a style approved by the most cultivated class of people of the time. ... Hemachandra's utterances themselves must be regarded as grammar.' Most of the so-called anomalies in the works of later Sanskrit writers must be regarded as correct language prevailing in their own time. The history of every language bristles with examples showing that originally wrong forms and constructions became the generally approved ones in later times. The very frequent construction चूयं तिष्ठन्तु (a contamination of चूयं तिष्ठत and भवन्तस्तिष्ठन्तु) e.g. is not more faulty than *Sie stehen* (2nd person sing.) in German.

³ See above, p. 30 ff.

LIST OF VARIANTS

INTRODUCTION

Page 1.

1 *arkam* in ΨPPrM is written in the well-known Jain fashion; in A it is mutilated to a flourish resembling an *c*; N om. the diagram || For *om namah śrī*°, A: *śrīsarvajñāya namah*, N *śrīgaṇeśāya namah* || 4 A *dākṣaṇātye* || A *pramadāropanam* || 5 N *pracara*° for *pravara*° || After *marici* Pr ins. *maṃjari* || ΨPPrM *sakalakalāpūragataḥ*, P *sakalakalāpūragataḥ*. After 'marici'°, N ins. 'maṃjari'°, om. 'carita'° and adds *yugala* after *caraṇa*, omitting the visarga || A *amaraśaktinūmarājū*; over *kti* A has a black spot of gamboge. It is clear that A originally had the reading of our other MSS. || 7 N *anantaraśaktiḥ* || 8 M *ta* for *lho*, corr. from *rā* || 9 A *athēdam veyate* for *athavā sā ī n*° || 12 NA *bhavet* for *dahet* || 14 M *ktimān*, corr. by a later hand to *śaktimān* || 15 A *eteṣām* || N om. all between *bhavati* and *caraṇam* [so for *vyākaraṇam*] l. 16; *caraṇam* is corr. to *tatkaranaṃ*; M *kenā*[new line] *nusṭeyam* || M *tatraśko sacivūḥ* *procuḥ*. This reading, however, is the correction of a later hand. The original reading was *tatraśkai* . . . [no more to be made out] . . . *procuḥ*; A *atraśke* || 18 N *jivitavyaviśayaḥ* || 19 A *tad* for *kiṃcid* || 24 Ψ *tatrāsti*, but *da* add. by cop. over the line between *ta* and *trā* || A om. *nāma* ||

Page '2.

1 N *prāk* for *drāk* || 3 A *yojayisyāmi* || 4 A *tathyaṃ vacanam* || 5 Pr *jñānan na* || ΨPPrM *svanāmatyāgaṃ* || 6 P [not Ψ] only *siṃha* for *siṃhanādaḥ* || A *arvalipsuḥ*, corr. to *avalipsuḥ* || M *bravīmi*, corr. to *bru*° by later hand || N *aśitivarṇa* || 7 *yārtha* of *vyāvṛtta*° worn off in P || 8 M *adyatamo* || 9 A *sa darśayitum* || 11 M *etā*, N *evam* for *etām* || M 'nvitatsū *kumārān* || 12 M *nivṛti*, N *nivṛtīm* || *viṣṇuśarmāpi* also Hamb. MSS. and h || A *ājagāma* || 13 M *mitrabhedah* | *mitrasamprāptiḥ* | *kakālūkiyaṃ* [corr. to 'ya] *labdhapraṇāśam* [corr. to 'śā] *ā* [corr. to *ā* and, by later hand to *aśva*] *parīkṣitakāritēti* || 14 P *rāputrāḥ* || A *adhīya* || 15 M *tataḥ-prakṛti* || A *pañcatamtrakanṭhiśāstram* || 17 A *yo 'tra etat paṭhati prāyo*, corr. to *yo 'traiva paṭhate nityam* || M om. *vā*; a later hand supplies *ca* ||

BOOK I.

Page 3.

1 M *prārabhyate mitrabhedo*, corr. to °*ti °dāṃ* || A *prathamāṣa tāmtraḥ* || A *tasyāyam* || N *ādyaślokaḥ* || 2 Ψ ins. *ślokaḥ* before *snehaḥ*, but deletes it again || 3 Ψ PPr *vināsitāḥ* || 4 N om. *tad yathā* || M *dākṣiṇyāteṣu*, corr. to *dākṣiṇātye* (!) || A om. *pura* || Over *purāṇdarapūra*° gloss in Ψ by cop. 'marāvati || 5 Ψ PPr *kailāśasikharā*° || P *vidhā*° for *vividhā*° || NM °*praharaṇāvaranapa*°; this seems to be the genuine reading || 6 N °*gatecrakīla*° || 7 A °*devāyatanaṃ* || Ψ PPrM °*parikarato*° (Pr continuing °*rechita*°), N °*panikarato*°, A °*parikaro*°, BhL² °*parikalito*°; L¹ with us || M °*tocchrita*°, corr. to °*tocchata*° || M °*himagire sadṛśākāraprā*° || 8 M *mahilāropaṃ*, corr. to °*roddhaṃ* || 9 A *varddhamāno nāma sā*; P *vardhamānanāma*° || 10 Ψ PL¹ PrM om. *tasya* before *cittam*; but in Ψ a nearly imperceptible mark refers to the inferior margin, where cop. supplies it || A ins. *pi* after *pravecyamāno* || N *ava* for *iva* || 11 A ins. *pi* after *saṃcīyamāno* || Ψ *valmīkad varddhamāte*, corr. to our reading || A *valmīka*- [2nd hand adds *m iva*] *varddhaṭe*; N *valmīkam iva* || 12 Ψ P *labdhā* for *labdhāḥ* || 13 M *pātri saṃnūdanīyāsviti* || A *varddhitāḥ* for *pātre* || A *saṃpradānīyāś* || M *lokamārggeṇāparakṣamāno* || N Ψ Pr *rakṣamāno*; in Pr corr. to *arākṣamāno* || 14 Pr *vinaśyeta* || M *saṃto* || 15 P *rakṣyaṇa*° || Ψ Pr ins. *ca* after *kāryaṃ*, but Ψ deletes it again || 17 A *taṭākodara*° || 18 A transp. stanzas 3 and 4 || Pr *artho* for *arthā*, and *nibadhyeta*, corr. from *nibadhyete* || 19 M *ta dy* for *na hy* || A *anarthavatāṃ* || 23 P *guruṇānu*°; Pr *anupravrajya-mānaḥ* || 24 Ψ PM *nirvartya*, Pr *nirvarttya* || N *api prasthitaḥ* || 26 N *agre* for *atha* || 27 M °*ruru*°, corr. to °*khara*° ||

Page 4.

1 M °*rākṣa*° corr. to °*rākṣasa*°, for *rkṣa*; A °*citrakārakṣabhayotkaṭāṃ* || M °*yodbhavāṃ* || M *acalaningatodaka*° || 2 M *pūrāpātta*°, corr. from °*pāti*° || A °*karddame ma*° || N °*kotpātita*° || In Ψ, a nearly imperceptible deletion mark over *c* of *cātibhārād* || A *śakaṭasyāti*° || 3 A *dvayor* for *tayor* || 7 A *paṃcarātrakaṃ* || M om. *na* || M *yavasametān*, N *vayasaḥ sametān* || In Ψ gloss by cop. on *yavasa*: *śaṃbala* || 8 M om. *ayaṃ* || M *tad enaṃ* or *tadēmaṃ*; P *tadaīnaṃ* (p *tad enaṃ*) || 10 M *bhayātare* corr. by later hand to *bhayāturaiḥ* for *bhayāt tair* || A om. *mṛṣā* || 11 A *yathāsaṃ mṛto* [sandhi!] *saṃjī*° || A *cāgninā*; Pr *cāgnyādisaṃskāreṇa* || N *saṃskṛtya* || 12 A om. *sāṛthavāhaḥ* || A *dukkhaṃ* || °*kriyāṃ* all my MSS.; Simpl. has the plural || 14 M *svabhāgyānā vaśāt*, corr. to *svabhāgyavaśāt* || A Ψ PPrM °*karaṇa*° for °*kaṇa*°; °*prakārair* is perhaps a mere clerical error for °*prakarair* || 15 N om. all between *avatīrṇaḥ* and *kakudmān* || 16 Pr *haravṛṣṭ iva* ||

17 N °chadanair for ghaṭṭanair || After tiṣṭhati N ins. the stanza: arakṣitaṃ tiṣṭati daivarakṣitaṃ surakṣitaṃ daivahataṃ vinaśyati || jīvaty anātho 'pi vane visajñītaḥ (!) kṛtaprayatno 'pi gr̥he na jīvati || 1 || 19 Pr tac ca || 21 ΨP °lāvasthānānāmāni || 22 M sarveṣv eva na, corr. to sarveṣu vana || M om. draṅgapratyan, continuing with °tāgrāhārajanasthāneṣv; Pr. °pratyam̐tādrāhāra°, ΨP °pratyam̐tāgrāhāra°; in Ψ gloss on agraḥāra: āka, with some akṣara lost at the edge of the right margin || A °janasthāne, om. ṣv || 23 Pr sinḥaḥ sthānīyo. This is probably right; cp. Tantrākhyāyika 6, 13. But L¹ with the other MSS. || tatra carāḥ all our MSS. incl. L¹. Cp. Introduction, p. 30 || 24 N madhyavarggaḥ || Pr vanām̐taḥsthanāvāsinaḥ || PL¹ °nūsiyaḥ for °vāsinaḥ. This reading is due to the form of vā in Ψ, whose first spelling seems to have been vā, corr. by copyist to vā. But the correction is not clear, and may easily be taken for na (see our Table I, no. 3, line 2a) || 25 A piṅgalaḥ || ΨPL¹PrM sāmānyaḥ || A sāmātyasasuddhajjanaḥ || N suhr̥jjana, ΨPrMp sasuh̥jjana, PL¹ sasuh̥jjanaṃ, ΨPPr continuing echatra° || A akṛttima° || A °sarasai° for °rasai° || A °ddhatan || 26 A anabhiḥjñām ivarajanasevitānām || 28 ΨPL¹Pr akāratvapū°, A ekām̐taratvapuraṣām̐rtham, corr. to ekām̐taratva° || A anikṣiptā°; L¹ with our other MSS.; Śār. 6, 17 annikṣiptā° || A om. abhītam || M °kārmmapātham, N °karmopāya || 29 Pr °puruṣā° for °pauruṣā° || 30 °vyakta also L¹; cp. Introd., p. 30 || ΨPL¹PrM °puruṣākāra°, N °puruṣaḥ | kāra°, A °pnraṣākāra°; L² with us || Pr apibhūtam for aparibhūtam || M °sati° for °prati° || 31 Pr °prapāta° for °pratāpa° || M °saṃdhāraṇam || 32 M apraharaṇam for apraharaṇā° || 33 A °grāhā | sārākraṇḍam || A aghaṭitā | śikṣi° || N °tāsu° for °tāstra° ||

Page 5.

1 ΨPPrM °vidyāti for °vighāti || M °vāsa° for °nivāsa° || After °sauhityam another hand than that of the copyist inserts in mg. of L¹: vahusādriṣyai-kām̐tavihārīṇām apāstakāmarāgānuśayarasāuām vitarāgāṇām yathāvadupabhogyam xpām̐gadkhīrāvalokitavyavahārāṇām anupakārīṇām; K (according to Benfey's copy) L² in the text: ba[L² va for ba]husādriṣyai[L² °śye°]kām̐ta[K adds m]vihā[L² sā for hā]rīṇām apāsta[K stha for sta]kāmarāgānuśaya[L² °gātaśaya° for °gānaśaya°]rasāuām vī° ya° [with L¹; only L² °yogyam for °bhogyam] a° a° [with L¹]; cp. Śār. 7, 2 || 3 NA arājya° || 5 M vā for ca || 6 P °cittasya || 7 A madā°; P om. mada || 8 Pr asapatnepsi°, A svasaṃpannesmikṣāhāras || 10 Ψ maṃtrayatum, Pr maṃtrayatum, P maṃtrayarturm, L¹ maṃtrayartturm (misreadings of one vertical stroke over tu, and of two strokes forming an angle over mā in Ψ, these strokes indicating the end of the first word and the beginning of the second one. Cp. vol. xi, Table II, no. 14, 1 a b), A maṃtrī-tum || 15 A damanakas tv āha || ΨP (not Pr) °bruvīt || 17 All our MSS. incl. L¹L² °saṃḍa°; cp. above, p. 33, n. 2 || ΨPPrM devāyatanaṃ ||

19 A ins. *sūtradhārā* before *sthapa°* || 20 N *devatāyanam*, ΨPL¹PrM °*devā-yatanam*; L² *arddhakṛtadevāyatane*; A *ardhakṛte* | *devatāyanam* || 21 Pr *rddhapātito*, PL¹ °*rddhayāsphātito*, M °*rddhaprasphoṭito*, corrected from the reading of PL¹. The reading of PL¹ is to be explained from that of Ψ, whose cop. writes °*rddhapā*, then, deleting *pā* by two little vertical strokes (which the later copyists no doubt mistook for the vertical strokes destined to separate words), continues *sphātita°*. See vol. xi, Table II, no. 13, 4 a || 22 PL¹ *niravādirakīlako* for *nikhāta°* || M °*khādīra°* corrected to °*khādīra°* || N °*vatiṣṭati*, corr. to °*te* by the copyist || 23 Pr *kīlīko* || 26 Pr *arddhapā°*, ΨL¹ *arddhapāsphā°*, P *arddhayā sphā°*, M *arddhaprasphoṭita°*, corr. from the reading of P || NA °*vṛṣaṇasya* || A *sthānāc cālitaḥ* || 27 ΨPPrM *bhavadbhīr*; but cp. Śār. 7, 21 || ΨPPrM *veditavyam* for *viditam* || Pr *parihartavyam* || A om. *iti* after *pari°* || After *iti* ΨPPrM add *kathā* || 1 ||, P adds flourish ||

Page 6.

2 N °*mātrāvarttanam* || A °*mātrārtha* || 3 ΨPPrM *viśeṣārthatayā* || P *vedam* for *cēdam* || A *sa | āha ca | idam ucyate* || 4 M *upa°* for *apa°* || 9 M *vayaṃsi*, corr. by the copyist (?) to *vāyasā kim* || 10 Pr *nānane*, corr. from *nādmāne* || 13 Pr *bhūṃktaṃ* || 14 AΨP(not Pr)M °*vaśāva°*; N °*vaśād aśeṣamālinam* || 17 A *sarvaś cāchragatōpi* || Pr *sanurūpaṃ* || 19 P *vadāradarśanam* || 21 P *luṃkte* || 22 Pr *sutarā* for *supūrā* || 23 N *śva-saṃtoṣṭaḥ ko puruṣa* || 29 A *lūṅgalābhilāṣi* || 30 Pr °*upakaraṇa* || 31 NAΨPL¹PrM unmetrically: *nā° katham upamīyate ga°*. BhL² with us || 32 P °*bruvīt* || 33 NAΨPL¹ *kim iyatāpi* for *kiyatāpi*; but *m i* is written in Ψ by cop. on another akṣara covered with gamboge; Bh *kiyatā api*; PrL² with us ||

Page 7.

1 M *pārthivā*, corr. by 2nd hand to *pārthivān* || 4 A *bhavatyū* [new line] *dā bhimataḥ*, corr. by 2nd hand to *bhavati sadābhimataḥ* || 5 A *cā* for *vā* || 6 A *svaspeṣṭi°*, °*spe°* being written on some deleted akṣara by 2nd hand || 7 A *smā*, corr. to *sma* || Pr *śailāgreṃ*, M *śailāgre* || 9 M *rttukamanāḥ*. Ψ jumps from the first *so 'bravīt* to the second *so 'bravīt* (l. 10), om. one of them and all between them. But the missing text supplied by cop. in marg. || 10 M *saṃtiṣṭati* || N *jānāsi* || 15 Pr *pareṃgītājñāna°* || 16 NΨPL¹PrMBh *aṃgitair*, but in Bh corr. by cop. to our reading. AL² with us || ΨPL¹PrM *bhāsitena* || 17 A °*caktravikāraiś ca*, corr. by 2nd hand to °*cakrā°*, for °*vaktra°* || A *jñāyate* for *grhyate* || 18 Here bh sets in with *tmaprajñāprabhāveṇa* || 19 Pr °*dharmma*, om. *sya* || Over *kathaya* gloss in bh: *tvaṃ* || 20 A *mayaīvaṃ* || bhN °*nagaram pra°* || M *kathataḥ* || Over *kathayataḥ* gloss

in bh: *sataḥ* || 23 AΨPL¹M *savidyānām* || 24 In bh gloss on *avaman-yeta*: *avagayati* [read *avagaṇayati*] || 25 A *asty evāparam* || ΨPL¹PrM *asmi* for *api*; but in Ψ this reading has been corrected by cop. from *api* || 26 ΨP *āprāptakālam*, Ψ with gloss on *ā*: *atīsayena* || M *bravan* || 27 M om. *na* || bhN *riprayatvam* || 28 ΨPPrL¹Mp have this and the following line after stanza 25. The copyist of bh first wrote *api ca*, which he replaced by *tathā ca*. It therefore would seem, that the archetype of these MSS. had *tathā ca* and stanza 24 in the margin || APr *abhuktaṃ*, *bhu* being corr. by 2nd hand in A from an akṣara which contained a *ya* || Over *rahasi* gloss in bh: *ckāṃte* || 30 A om. *api ca* || 31 Over *nāgarikaḥ* bh gloss: *caturaḥ* || 33 In bh gloss on *bhāryaṃ*: *sthātavyaṃ* ||

Page 8.

1 In bh gloss on *durvinātāḥ*: *duṣṭacaritrāḥ* || 3 A om. *kiṃ ca* || 7 Over *prāyeṇa* gloss in bh: *hiyukto 'yam arthaḥ* || 9 M *°vasūni* || 11 In bh gloss on *cinvanti*: *bhujanti* || 14 M *rājñā* || bhN *grāhavākyā* || 15 bhΨPL¹L²M *tadvāreṇaiva*; Bh *na dvāreṇaiva* (a wrong emendation); Pr *tatdvāreṇaiva*; A with us || N *vidvāṃ(ta)*[sic]*rabhūdvarēṇaiva* || 16 Over *yo* gloss in bh: *rājā* || 17 In bh gloss on *ūsarād*: *kṣetrāt* || 20 In bh gloss on *dveṣṭi*: *dveṣaṃ karoti* || 24 M *grapā* for *'grago* || In bh gloss on *pure*: *nagare* || 25 A *prabhur dvārāsrito* || 26 N ins. our stanzas 39 and 40 before our stanza 37 || Pr *jīvati* || ΨPL¹ *prabavan* || 28 In A this pāda has been supplied by 2nd hand || 32 Pr *aṃtaḥpuravaraiḥ*, N *aṃtaḥpuravaraiḥ* || In bh gloss on *antaḥpuracaraiḥ*: *rājñābhīḥ* ||

Page 9.

2 Pr *na kṛcchrēpy apy* || 3 bhNAΨPL¹PrM *dviṣan°*; Bh *dviṣadveṣaparo*, corr. from *dviṣedve°*; Hamb. MSS. *dviṣidveṣaparo* || bhNAΨPrM *°dveṣapare*. In Ψ there is a hook over *re*, which probably is a deleted *i*-stroke; PL¹ with us || ΨPL¹Pr *nityaṃ śiṣṭānām*, hence M *nityaṃ śiṣṭhānām* || Ψ *vallabha* add. in left margin by cop., but the greater part of *va* has disappeared with part of the margin || 5 M om. the two akṣaras *na ku* || 8 M om. *sva°* || 9 M *°lopa-mām* || 10 A *dārā* || bhNΨ *yathākārāḥ*, but in Ψ corr. by cop. to our reading; APL¹M with us || 15 Pr om. *api ca* || bh gloss on *vipattim*: *kaṣṭaṃ* (or *kaṣṭa*) || 20 M *praguṇas* for *sa guṇas* || 21 Pr *na brūyād*, *na brū* corr. from some other reading || 22 M *va* for *eva* || Pr *satā* || 23 M om. *uktaṃ ca* || 24 P *bhāginaḥ* || M om. *bhoginaḥ* || M *nrūyaḥ* for *krūrāḥ* || 25 NA *sureṇdrā*, Pr *saraudrā* || A *mantrasidhyās ca* || 26 bhNAΨPL¹Pr *nicanīcajalāśrayāḥ* (NPr om. *ḥ*, in Ψ *ḥ* inserted subsequently by cop. before

śra°); in A corr. to °*jalāśayāḥ* by smearing the *r* with gamboge; M *nīcānīcajalāḥ śrayāḥ*, Bh *nīcānīcajanāśrayāḥ* || 28 M *śastrapāṇinām* || 31 A om. *yo* ||

Page 10.

1 Over *saruṣi* gloss in bh *pusi* (read *pum̐si*) || Pr *natiḥ*°, bhN *nuti*° for *nati*° || bhN *ṛdviṣadveṣaḥ*, PrBh *tadviṣidveṣaḥ*, Ψ *tadviṣadveṣaḥ*, PL¹ *tadviṣat-dveṣaḥ*, A with us || 2 bhNAΨPL¹PrMBh *dānam* for *dāna* || 3 N om. *vā jñānādhikam* || 4 M *cāpi* || 7 Pr *tasya* for *tatra* || 10 M *ta* for *na* || Over *bhrā* of *bhrājate* gloss. of bh *dr* || ΨPL¹Pr *jjotsnā*, M *protsnā* || 12 M *saṃśu* for *santu* || M *yathābhipretamanuṣyaṣṭiyatām* || In bh gloss on *anuṣṭhi-yatām*: *krīyatām* || 13 Pr *rājñā* || 14 M *bhogyaupa*° || 15 M *pim-galābhimuḥkham* || 16 A *athāgacchatām* || M om. *apa*° *ve*° || A *vaitralatā* || 18 M *niddiṣṭe* || 19 Between *nakha*° and °*kulīśā*° an akṣara has been deleted with black gamboge in A || bh *sana*°, corr. from *sane*°, N *sane*° for *māna*° || bh *ayi*, with gloss by glossator: *komalāmanūtrane*; in N it is not clear whether we should read *api* or *ayi* || 21 In bh gloss over *devapādā-nām*: *bhavatām* || 23 M *nekkosaṇakena* || 27 M *ap* for *apy* || 30 In bh gloss on *prabhavāmīti*: *ahaṃ sama(rtha itī)uktā*; the bracketed akṣaras worn off || Over *badhyate* gloss in bh *kena* || 32 M *dhanyodyo*, N *dhanārṣye* ||

Page 11.

1 In bh gloss on *asamaiḥ samīyamānaḥ*: *kakraiḥ* (read *vakraiḥ*?) *militaḥ* || 2 AΨPL¹PrM *cānu*°, Bh *cāna*°, bhN *vānu*° || A *eva patim* || Pr om. *tiṃ tyaja* || 3 In bh gloss on °*saṃgrahaṇo*°: *jaḍavum* || 4 M *yavi maṇi pra-tibadhyate* || In bh gloss on *trapuṇi*: *tāmre* || 5 In bh gloss on *virauti*: *vadati* || A *vibhāsate* || 6 M *joyitur* || In bh gloss on *vacanīyatā*: *niṃdā* || bh ins. *jaḍaḥ* after *ayaṃ*, but deletes it again; N *ayaṃ bhaktōyam ayaṃ jaḍaḥ* || 8 A *āpūjyate*; but over *jya* there are two spots of black gamboge. Perhaps the original reading of A was *āpūrjyate*, i. e. *āpūryyate* || 9 A *yadli* for *yad api* || In bh gloss on *svāmy*: *bhavān* || In bh gloss on *drśyase*: *tvaṃ* || 11 ΨPL¹PrM °*matir* for °*gatiṛ* || 13 Pr *tatōdyama*° || 14 bhNAΨPL¹PrM *lohitākhyasya*; Bh with us || 15 ΨPL¹Pr *cātra*, M *cāraṃtra* for *tatra* || A °*vikrayaḥ*, corr. from °*vikriyaḥ* || 17 Pr °*naṃ* for °*naḥ* || 19 Gloss. of bh supplies *vīṇā* in marg. || 21 N *mrgālo* || 22 In bh a gloss on *kaṇṣeyaṃ*, which I am not able to make out with certainty (*paṭṭajūlam*?) || Pr *upalān* || bh *golosamaḥ*, corr. by gloss. to °*mavaḥ*, and this to °*mataḥ* || 23 Pr *śāsāṃka*; all our other MSS., incl. AL¹Bh and the MSS. Hh of the *textus simplicior*, read *śāsāṃkam u*°; in bh this is corrected by a later hand to our reading. The MS. I of the *textus simplicior* has our reading, which must be a correction, as h agrees with H || 24 A *gopittago*[this *go* being corrected

from *to*] *rocana* [*t* added by 2nd hand !] || 25 M *prākāśya* || Pr *te* for *kiṃ* || 26 N *mūṣikā* || A *nihaṃtavyāpakāriṇī* || 31 In bh gloss on *tān*: *paṇḍitān* || M *sā ru*°, corrected with other ink to *saṃru*°; A *saṃruṇaddhi*, corr. from *saṃmanaddhi* (?) || A °*lekha*° for °*śobha*° ||

Page 12.

1 M *piṅgala* || 3 A transp.: *svā*° *pra*° || 4 bh *pracchādann*, N *prachādann*, ΨPL¹ *pracchādayaṃn* || A transp.: *na kiṃcit* || Pr *yady anā-khyeyaṃ tad ādisatu* || 6 Over *dāreṣu* gloss in bh: *ślokaḥ* || A *puruṣeṣu* || 8 After *bhavanti*, A ins.: *pāthāntaram*, without giving another reading || 9 Pr *sarve*, corr. from *sarveṃ* || M om. *na* || 12 M *sṛtye* for *bhṛtye* || 13 A *dukkhaṃ* || Over *sukhī* gloss in bh: *pumān* || 15 M *piṅgala* || 16 Pr *apūrvasatvaṃ* || 17 M *a* for *asya* || M *sarvena* || 19 Pr *tatrā* for *tathā* || 20 M *vāgnir* || PrM *bhidyata* || 21 Pr *taṃ* for *tan* || M *svāmitaḥ* || PL¹ *kulakramāgatavanam* || bh *iva*, corrected by a later hand into *eva* || 24 Ψ P(not L¹) °*prākārāḥ*, M °*prakarāḥ* || M *śabdamāsaṃtrāṇy* || M *bhayaṃkāraṇāḥ* || 25 Pr *meya*° || 29 Over *darsitabhaye* gloss in bh: *sati* || 30 M *evohutaḥ* || 31 bhNPM (not L¹) *na* for *ca* after *raṇe* || bhN *bhīrutvaṃ* || 32 bhN *taṃ bhuvanatilakabhūtaṃ* || M transp.: *jananī janayati*, with an unfinished *su* between these two words ||

Page 13.

1 M *śanti*° for *śakti*° || 2 Pr *mānahīyasya* || bh *matih* for *gatiḥ* || 3 M *eva* for *evaṃ* || Over *svāminā* gloss in bh: *tvayā* || M *dhairyaṣṭambhaḥ* || 4 Over *medasā* gloss in bh: *māṃsenā* || 5 Fourth pāda in M: *yāvaca karma dāvaruvā* || 6 M °*vruvīt* || bhN ins. *atha* before *katham* || 11 M om. *āha ca* || 12 Pr *vinīṣṭo* || M °*rākābhāṃ* || 14 M *parasūta*, with *pra* added by 2nd hand between *ra* and *sū* over the line || 15 Gloss in bh on *atha*: *athavā* || M *sṛśyate* || 16 M *karotīti* || Pr *tasyā* °*sāratām*; bhNΨPL¹M *tasyāḥ sāratām*. Gloss. in bh adds *avagraha* over the line before *sāratām*, without deleting the visarga. A *tasyāśāratām*; Bh *tasyāḥ sāratām*. Śār. 15, 4: *tasyās sārāsāratām*; but in Śār. this word is followed not by *jñātva*, but by *jñātum* || 17 Pr *kotukād* || 18 N *vaṣād* for *harṣād* || 19 M *bhojanam āpita van nūnam* || 21 N *paruṣacarmāvaśeṣaṃ gṛṇṭhitaṃ* || 22 M *iva* for *api*; Pr *katham* *na* ||

Page 14.

1 M *śrutvāiva* || Pr *medasā* || bh *nidhiḥ*, corr. to our reading, apparently by copyist || 2 bhN *vijñātum* || 5 After *kāryaḥ*, ΨPL¹PrM ins. || flourish || *kathā* 2 || A later hand ins. *kathā* 2 in bh || 6 In bh gloss on *parigraho*: *strī* (!) || N *dhairyāvadhairyaṣṭambhaṃ* || 7 bh *doṣāḥ*, M *voṣā* ||

8 P (not L¹) om. *śāstraṃ* || M om. *vāñi* || 9 N *ayogyā yogyāś ca* || 10 bhN *evaiva* for *atraya* || ΨPL¹ *etsvarīpaṃ*, in ΨL¹ *ta* suppl. by cop. over the line after *e*, this *ta* being very small and rather illegible in Ψ || 12 M *nṛtyam* for *kṛtyākṛtyam* || 13 M *smṛtyasya* || 14 In Ψ gloss on *dhavya-vāhe* by cop. : 'gnau || ΨPL¹PrM *ca* for 'pi || Pr *duṣvare* || 15 M *nṛtyaḥ* || bh *eṣa*, corr. by gloss. to *eva* || 16 bhNAΨPL¹PrM *sacivair*; Bh altered : *manyate na samaṃ dhāryo* || 17 ΨPL¹ *yadd* for *yady* || bhN om. *tad* before *gaccha* || M *bhadra*(corr. to *bhava*)*paddova tada gaccha* || 18 Pr *madanako* || M °*sāra* for °*sārī* || 22 M om. *tavimānitāḥ* || 23 M om. *bhavanti* || 24 M *yathāvad* for *yāvad* || 25 In bh gloss on *vyāpādayitum* : *haṃtum* ||

Page 15.

2 M *smāpadaṃ*, corr. to *smapadaṃ* || 5 ΨPL¹PrM *vicimṭayan* || M *āyātam* || 6 N *yathā sarvaṃ* for *yathāpūrvam* || 7 bhN *satyaṃ* for *sattvaṃ* || 8 M *agri* for *api* || M *kivyaṃ*° for *kiṃ svāmi*° || N *virūpyate* || 9 M *nūnu-jāṃ* || 10 M *vināśanaṃ* for *vināśaḥ* || 11 N om. *tathā ca* and stanza 92 || 13 Pr *sarvadevamayaś cāsya* || 14 NPr *devo* || 17 Pr *mūrdhani* for *mṛdāni* || 18 bhNΨL¹PrM *saṃutsṛtān*, P *saṃustritān*, A *saṃtsṛtān*; Bh with us; see above, p. 33 || 19 M *prahatsv* for *mahatsv* || After stanza 94, N ins. this one : *gaṃḍasthaleṣu madavārīnibaddharāgamattabhramadbhramarapā-datalāhatōpi* || *kopaṃ na gachati nitāṃtabalōpi nāgatūlye*(!) *bale na ca lavān pari kopam eti* || 1 || 21 M *ānayāmi* || M *prṣṭa*° for *hrṣṭa*° || 22 M *manasa stutim* || N *upagataḥ* || 23 M *pady* for *ehy* || In bh gloss on *duṣṭavṛṣabha* : *he* || 24 M *nibhīko* || bh *na sīdasi* for *nadaśīti* || 25 ΨPL¹Pr *tac ca śrutvā savi*° || 26 PBh 'bruvīt, corrected by the copyist of P to 'bravīt || M *svāmarṣam* || 27 M *jñānasyati* || M *maṇḍalaṃ vaṭāśyāse* || 28 N *piṅgalakāmidhāto* || M *tanvā* for *tac chrutvā* || 29 M ins. *anak* between *viśādam* and *agamat* || M *bhadra vān* for *bhadra bhavān*, corr. to *bhavān* by smearing *dra* with gamboge || M *sādhusamāvyaro* || 30 M *yad* for *tad* || 31 M *sakāśād dāyitavyaḥ* || M *bho syatyam asihitam* || M *nīti śā* || 32 N *grataḥ* for *yataḥ*; the copyist of bh first began writing *ga*, but corrected it to *ya* before this akṣara was finished ||

Page 16.

1 M *bhūmaḥ* || 2 M *cintātaḥ* or *cittātaḥ* || PrM om. *kvacit*; in Pr a later hand adds *jātn* in margin to be inserted before *kenacit* || 3 bhN *tatas* for *tat* || M *ta* for *tatra* || 5 M *bhavān* for *bhagavato* || M *ida smāha* || 6 bh *śiṣyā*°, N *śiṣpā*° for *śaṣpā*°; Pr *śappāgrāhi bha*° || ΨPL¹Pr ins. *tat*, M *te* between 'smi and *kiṃ*, M om. the punctuation || M *ma* for *mama* || 7 In bh gloss over *sabhayaṃ* : *yathā*, then an akṣara which I cannot make out || M *devatūprasādaṃ* || 8 Pr *śiṣpabhojanā* || M *naṃdaṃto* || In bh gloss on

bhramanti: satvāḥ ॥ 9 *M caṃḍrikāvāhanasya* ॥ 11 *M racādamanaṇḍāṇa°* for *khā°* ॥ In bh gloss on *khāḍana°: bhojana*, and *jo* by the same gloss. over *khā* ॥ 12 Ψ PL¹PrM °*daḥṣaṇā* ॥ 13 In bh gloss on *sumate: he* ॥ 14 Ψ PL¹PrM °*daḥṣaṇā* ॥ *M śyapathapurassaraṃ* ॥ 15 *M voredam* for *cēdam* ॥ 16 bhN *aṃtaḥsarair* ॥ 18 N *tathā ca* ॥ *M sānnipāteke* ॥ 20 *prasādasamukho* is a misprint for *prasādasaṃmukho*; Pr *prasamukho* ॥ Pr *na, M nā*, corr. to *nā* for *naḥ* ॥ 21 N om. *yataḥ* ॥ 22 Ψ PL¹Pr *śaṣire* ॥ 25 *M so* for *'sau* ॥ 27 Pr *rājadhuraṃ* ॥ 29 *M vibhāvāḥ* ॥ Pr *arṇeṇa* ॥ In bh gloss on *vibhāvāḥ: vitta* ॥ 30 P *nṛpajāt* ॥ 31 N *yathaucita* ॥ 32 *M padañśaṃ* ॥ 33 Pr *saṃjīva āha* ॥

Page 17.

2 N transp. *tatra* after *nāma* ॥ 3 *M sakalapunarāyakaḥ* ॥ 4 *M catur-ratā* for *ca kurratā* ॥ 7 Pr *divisyatām* ॥ 8 Ψ PL¹PrM *pārthivena* ॥ 9 Pr *mahate* ॥ 12 N *taṭpuravāsino* ॥ 14 In bh gloss on *sāntaḥpuro: sabhāryaḥ* ॥ Ψ *ānīyābhyarcitaḥ*, but corr. with a very small zigzag line to our reading. Hence PL¹, misunderstanding Ψ 's correction: *ānīryābhyarcitaḥ* ॥ 15 *M grhya°* ॥ Pr *gaurabha°* ॥ 17 In bh gloss on *ardha°: galotho*, and on *niḥsāritaḥ: kāḍhyo* ॥ Pr om. *so 'pi* ॥ N *akaluṣitāṇṭaḥkaraṇo* ॥ 19 bhN *aciṃtayaḥ*, om. *ca*; but the copyist of bh adds *ca*, correcting *t* to *c* before he has finished the akṣara ॥ 22 N *upakarttum* ॥ *M nilajaḥ* ॥ 23 *M caraṇokāḥ* for *caṇakāḥ* ॥ *M bhūṃktuṃ* ॥

Page 18.

1 Pr *kathācit* ॥ 2 *M dhuṣṭatvaṃ* ॥ 4 In bh an akṣara has been deleted by the copyist after *bho* and replaced by 2; bhN *bho* once ॥ 5 Pr *tilena* for *dantilena* ॥ bh °*jāgareṇa*, N °*jāgareṇa* ॥ 6 bhN *mārjanakarmastasyāpi*, Ψ PPPrMp *mārjanakarma kurvato 'pi*, L¹ *marjjanakarmma kurbato 'pi* for °*ratasyāpi*. Our text gives the reading of ABh and Hamb. MSS., to which bh's reading evidently goes back ॥ 8 bh *apratikhatamatis*, but *ma* corr. by cop. to our reading ॥ 11 bhNA Ψ PL¹PrMpBh *yad eva* for *yad divā* ॥ 12 bh *vā*, corr. by cop. to *ca* ॥ 14 *M yadi vāpāyaṃ* ॥ Second *pāda* in Pr: *nṛnāṃ hrdayasaṃsthitaṃ* ॥ 15 *M sagūḍham* ॥ 16 bhN om. *viṣaye* ॥ 17 Pr *jalpati* ॥ 19 After *tathā ca*, N inserts this stanza: *dūrodāracaritracitravibhavaṃ dhyāyaṃti cānyaṃ dhiyā | kenēchaṃ mārthatothavādīva premāsti vāmaḥhruvāṃ | 1 |* ॥ 21 bhNPr *vāmalocanā* ॥ 22 *M om. kṣaṇo nāsti* ॥ Pr *prārthayatā* ॥ 23 *M upajñāyate* ॥

Page 19.

4 *M prasādaṇḍmuro* ॥ 6 Pr *deva* for *eva* ॥ 13 bhBhK *dyūtakāre ca* for *dyūtakāreṣu*. The MSS. I h of the textus simplicior with us; H *dyū-*

takāreṣu || Pr om. *satyaṃ* || 15 In bh gloss on *madyaṇe*: *nare*, and on *tattvacintā*: *jñānaṃ* || 17 Pr om. *vā* after *anyasya* || 19 M i for *iti* || 20 In bh gloss on *viṣkambhitam*: *āgataṃ* (l) || 21 ΨL^1 (not P) *goraṃbhako* || 22 M *rājaprabhādadurllalito* || bh *daṃtalikāḥ* || PL^1 (not Ψ) *svayaṃ nigra-hakarttā ca* ||

Page 20.

1 $\Psi PL^1 PrM$ *iti tataḥ śrutvā* || 2 Ψ (not L^1) *goraṃbhakasya*, N *gora-kasya* || 5 Pr *sa hi sarvatra pūjate* || 7 Pr *garābhūtiṃ* || In bh gloss on *parābhūtiṃ*: *parābhavaṃ* || 8 M *vilasya* for *vilapya* || Pr *vilakṣyaṃānāḥ*, PL^1 *vilakṣamānāḥ*, both omitting *sodvegaḥ* || Pr *gauram* for *gorabham* || 11 M *vṛṣṭo* for *drṣṭo* || 12 bhN om. *gatvōvāca*, om. *tam* || 19 M *sa mārjana°* || 20 M *vibhīṣbhakṣaṇaṃ* || 21 bh *atra stutaṃ* for *aprastutaṃ* || 22 bh *yadasi*, corr. by cop. (?) to *vadasi*; N *nadasi* || bhN *krtvā* for *matvā* || In bh gloss on *vyāpādayāmi*: *hanmi* || 24 M *dyūtākṛtayā* ||

Page 21.

1 M *vesi* for *vedmi* || 2 M *ma* for *mama*, p om. *mama* || 3 $\Psi PL^1 Prp$ *rājñā cīmtitaṃ*, M *rājñār vititaṃ* for *rājā* || M *kā* for *karma kurvatā cirbhīṣikā* || 4 bhN *yathāyaṃ mamāyaṃ* || 6 bh *saṃmānena*, N *saṃmānena*, Pr only *saṃmān*, with *virāma* under the two *n* || 7 M *ta* for *na* || M *rājanṛtyāni* || 9 Pr *niṣābharaṇāni* || 10 M *svādhirāre nayoṇayāṃ āsa* || 11 M *ne yūja-yati* || After *iti*, $\Psi PL^1 PrMp$ ins. *trītyā kathēti* || 14 Pr *deva* || 15 M *°lakṛtadakṣiṇa°* || bhNPr *dakṣaṇa°* || 16 $\Psi PL^1 PrMpBh$ *ayi* for *api*; in Ψ *pi* after *ayi* deleted with gamboge || 17 $\Psi PL^1 M$ (not Prp) *nīvasatīti*, in Ψ rather invisibly corr. to our reading || 18 In bh and Ψ over *vayasya* gloss: *he* || M *meduḥja°* for *madbhujā°* || 19 Pr *°vihārīṇo aṣasraṃ* || In bh gloss on *aṣasraṃ*: *nīraṃtaraṃ* || 20 bh *°rautva°* for *°raudra°*, corr. by a later hand to our reading || 21 Over *ājñāpayati* gloss in bh: *bhavān* || 23 Pr *svairam pravāraṃ* || 25 N *°prāgalbhena* || Over *stokair* in bh gloss: *śvalpaiḥ* || 26 Pr *vijojya* || 27 bhN *kevala* || bhN *maṃtrayet* 1, which a later hand in bh corrects to *maṃtrayetām* || 28 M *śeṣasarvopi* || bhN *mṛgaṇano*, M *mṛgaparijānā* || $\Psi PL^1 Mp$ *dūrīkṛtas* ||

Page 22.

1 In Ψ , *°bādhitā* has been corr. by a later hand to *°bādhitan*; $PL^1 p$ *kṣudhāvvyādhitā* || 2 PrM om. *yataḥ* || 3 M *atha connataṃ* || 5 N *yataḥ* for *tathā ca* || bhN *saṃgrāmasaṃyuktāḥ* || 7 $\Psi PL^1 PrMp$ *anyac ca* || N *kurvaṃti*, in spite of *yo* || 8 Pr *artsitā* || 9 Pr *māsādibhir* || 10 N *bhūpā* || In bh gloss on *cikitsakāḥ*: *vaidyā*, with a small *visarga* added over the line || 11 bh *śūdrānām*, N *śūdrāṇām* for *mūdhānām* || Pr *paṇḍitāḥ* ||

12 bh *pramāthiditām*, *thi* del. by cop. || M *gahamedhināṃ* || 13 bh NAΨ PL¹PrMp *gaṇikā*; Bh with us || ΨPL¹ *śālpinaḥ*, M *śālpita* || 14 M *prīkṣante* || 17 N *aprasādhanaṭāṃ* || 18 Pr *savo pariṇāṇaḥ* || 22 In bh gloss on *ambikāsutaḥ*: *dhṛtarāṣṭra* || 24 M ins. *u* between *ca* and *gacchataḥ* || M *umārggarācyatā* || M *mahāmātrāḥ*; bhNA *mahāmātyāḥ*, Bh *mahāmātya*, MS. H of Simpl. *mahāmātyā*; MSS. of Simpl. *Ih* and the Ψ-class with us || In bh gloss on *samīpagāḥ* (instead of on *mahā*): *ādhorāṇāḥ* || After our stanza 121, N ins.: *attum vāṇchaṭi śāmbhavoḥ gaṇapater ākhu kṣudhārttaḥ phaṇiḥ tam cai kraucaripoḥ śa eva girisutāsīṇhōpi nāgānananāṃ icchaṃ* [misread for *ittam*] *yatra parigrahasya ghaṭanāṃ śāmbhor api syāt grhe tatrānyasya kathaṃ na bhāvi jīgato yasmāt svarūpo hi tat* || 25 bh *śasyabhojī* || In bh gloss on *karṣitāḥ*: *dhṛtāḥ* || 26 Pr *svāmin* ||

Page 23.

2 N *pradeśe* for *deśe* || In bh gloss on *parivrajako*: *saṃnyāśī* || 3 In bh gloss on *sūkṣma*: *oṇim* || 4 Pr *mahatā* || 5 In bh gloss on *na . . . viśvasati*: *na viśvāsam karoti* || In bh a mark over *kakṣāntarāt*, but in the margin only *auli* 1, without a gloss || 6 M *attha*, om. *vā* || M *vedam* || 9 M *rivittāpa*° for *paravittāpa*° || ΨPrM *'tra mātrām*, PL¹ *'tra mātram* for *'rthamātrām* || 10 Pr *vyacintayatvāt* | *kathaṃ* || 16 Ψ *nāviśvaḥ*, *sta* being added over the line by cop. over *śva*; hence PL¹ *nāviśvaḥsta*, M *nāviśvasa* |, Pr p *nāviśvastah*, this reading being corrected in p by another hand to our reading || 17 N *karttum* for *om* || 18 Pr *bravāṇaḥ* || 22 Pr om. *devaśarmā* ||

Page 24.

2 Pr om. this line || 3 *prathame* also A and Hamb. MSS. and h. Cp. l. 1; Bh *ādye* for *prathame* || Pr *matim* || 4 ΨPPrMBh *kṣīyamāṇāsu*, *nā* being corr. in Ψ by cop. from *ne*; L¹ *kṣīyamāṇāmesu* || 6 Ψ *saṃjāṭe*, corr. by cop. to our spelling || 7 Pr *kāyai* || N *vetti* for *citle* || 10 Pr *dī*(new line)-*dīkṣita* *mamtreṇa* || 11 M *muṣpam* || 12 Over *liṅgasya* gloss in bh: *hara* || 15 M *de*, om. *vaśarmā prāha* || 17 N om. *yataḥ* || 18 M *saṃgāraṇt* for *saṅgāt* || 19 M *kubhanayāt* || M *khagaulopāsanāt* || 21 bh and MS. h of Simpl. *strī*, corr. in both these MSS. by gloss. to *hrīr*, which is also the reading of Ap. MSS. HI of Simpl. *strī* || M *prasādād* for *pramādād* || 24 bhN *te nāma* for *tena me* ||

Page 25.

2 bhNΨ om. all between *anayat* and *tathāpi*, l. 3. But in Ψ the missing words are supplied in margin by cop. (*sōpi hastapād . . . marddanena patri . . . nayanādikay . . . paricaryayā tam . . . paritoṣam anay . . .*, the dots indicating akṣaras which are lost in the MS. with part of the margin). All the other

MSS. of the Ψ-class including L¹ are complete || M *pavitrakāṇayanādīkayā* ||
 9 Pr °śyaṣpa° for °śiṣya° || M *kaścidagrāmātramñārthaṃ* || 10 M °trāsehaṇā°
 for °trārohaṇā° || 12 M om. *athaivaṃ tasya gacchato* || 13 M a[new line]-
tārya || 14 ΨPL¹PrM *devārca°* || 15 *yāgeśvaraś ca* with us ΨPL¹ and h;
 Bh and Hamb. MSS. *yāgeśvaraś ca*; bhNA *yāgeśvarasya*, corrected by
 the copyist of bh himself to our reading; PrMp *jogeśvaraś ca* || 16 M
sāthamvadhānena || 18 M om. °guṇa° || 19 L¹ *tāvat bahudayūtha°*; P
tāvat vahuḍayūtha° || bh *hūḍuyugala°*, N *hūḍayugala°*, Pr *hūḍayugalam*, ΨPL¹Mp
hūḍuyugalam; ABh with us || 20 M *nūpi* for *bhūyo 'pi* || M *samupatya* ||
 21 bh *praharator*, r being added, as it seems, by a later hand. N with the
 other MSS. || M °*pratibahacintaḥ* || 22 Ψ *gomāyus taylor*, s being corr. by
 somebody, who took *ta* for *ū*, to *bh* (reading *gomāyū bhūyor*); PL¹ *gomāyusūyor* ||
 Pr *vicimtayāt* ||

Page 26.

1 M *jumbuko* || M *saṃghatti* || 2 N *āśyatīti* || 5 bhNΨPL¹Prp
śocyamāno, M *śovyamāno*; ABh with us || In bh gloss over *uddiṣya*: *smṛtvā* ||
 6 Pr om. *āgacchati tāvad* || 8 Pr *mātram* || 10 Pr *samucchāya* || ΨPL¹Pr
pūtkartum || 12 ΨPL¹PrMp *evamvidham* for *evam bahuvīdham* || In Ψ,
vayaṃ has been corr. by a later hand to *ahaṃ* || MSS. *cāṣāḍhabhūtinēti* (bh
vāṣāḍha°); corr. of Ψ adds in marg. *muṣitaḥ* || 13 M *śanaiḥ* only once || 14
 Ψ *likam*; cop. adds *ko* in marg.; PL¹PrM *kolikam* || Over °*kṛte* in bh gloss:
nimitta || 15 M *pravīṭitam* for *praca°* || 16 M *sūyedhi* for *sūryodhā* || N
tavāṃchatikaṃ; M *tavātika* || 18 Cop. of Ψ *yyo*, a later hand adding *apraṇā*
 in marg.; bhN *apraṇājyo*, Pr *sapraṇājyo* || bhN *sūryodhā* ||

Page 27.

4 NΨPL¹PrMp *koliko*; bh with us || 5 bh *saskṛtya* || 8 M om.
nā devada || 10 bh *duḥsaṃcarāsu*; N *duḥsaṃcārāsu*, but corr. by cop. to
 bh's reading || 11 In bh *patyur* corr. by a later hand to *pabhpur* || After
 stanza 133 P (not L¹) ins. *tathā ca* || 12 N *paryamkēpy āstaranam*; ΨPL¹
paryamke svāstaranam, M *paryamke sthāstaranam*, Pr *paryamke svasteranam*, p
paryamkasyāsta°; bh with us, but °*sv ā°* (which may easily with N be misread
 as °*py ā°*), corr. by a later hand to °*sv ī°* || N *manoharāṃ śayyāṃ* || 13 bh
cauryataralabdhāḥ, corr. by cop. to *cauryaratalabdhāḥ*; N *cauryarataladhbā* ||
 16 Pr *parapum*, then one akṣara smeared with gamboge, then *samsaktā* ||
 17 ΨPL¹Pr *devaśarmmaṇo*, M *devaśarmmaṇā* || N *nvāca* for *āha* || M *bho*
gavan || 20 N *bhartā* for *tadbhartā* || 21 ΨPL¹Prp *skhalan*, N *khalan*,
 M *svalan* || 22 Pr *grhītagrhitamadya°* || bh *vyāghuṭya*, corr. to *vyāvṛtya*, as it
 seems by copyist; N *vyāvṛtya* || 23 ΨPL¹Pr *kolikas*, M *kālikas*, p *kaulikas* ||

Page 28.

9 bhN *pratīkṛtavacanam* || 10 bhNAΨPL¹Bh *tavāparādam*, Pr *tavā-*
padam, M *tavādam* for *tavāparādam* || 11 bhN *karīṣyāmi* || 13 M
dr̥ḍhabam̐dhane nadvā || 14 ΨPL¹PrM *kolikam* || 16 M *sā āha* | *aśya*
mamāvasthām || 17 M *kāliminam* for *kāminam* || Pr *asminn* for *atrāsminn* ||
 18 PL¹M *samāga iti* || 19 M *maiva* || Pr om. *yataḥ* || 20 NPr *viṣa-*
masrādu° || 21 Pr *taṃ* for *tan* || bhN *manyate* for *manye* || ΨPL¹Pr
śaṃsitam, M *śasitam*; in Ψ gloss by later hand: *slāghitam* || 22 N om.
tathā ca and stanza 139 || 24 M *taruṇyaphalabhāja* ||

Page 29.

2 M *baṃdhakī* || 3 bhNΨPr *bharaty* for *bhajaty*, in Ψ corr. twice to
 our reading, but *ja* twice deleted again. PL¹ with us || 4 Pr *t* for *tat* ||
 5 bh *yatiḥ*, but corr. to our reading by cop. || 6 PL¹ *prabodhaḥ* || 7 Ψ
tvām for *tvaṃ* || 8 bhNΨPL¹PrM *tathāiva tathā*°; ABh with us (only
 °*ṣṭi*°). MSS. HI of Simpl. only *tathānuṣṭite*, h *tathānuṣṭito* || ΨPL¹Pr *kolikah*,
 M *kālikah* || 9 M *tr̥ne* for *kṣaṇe* || M °*rata*° for °*gata*° || 10 M *ruṣa*° for
paruṣa° || 11 M *puruṣam ca da nadasi* || M *tas tvām* for *tat tvām* || M
śrārabhedayān na, om. *kiṃeid ūce* | so °*pi bhū* || 13 N *vā* for *sū* || 17
 ΨPL¹Mp °*caritam* || N om. all the text between *apaśyat* and *svagrham abhyetya* ||
 18 ΨPL¹PrM(not p) *kolika*° || 19 bh *svagrham āgatya*; but the *ā*-stroke
 has been deleted, and *ga* has been corrected first to *ma*, then to *ya*, and over
 it *bhe* has been written. All these corrections have been made by the copyist
 himself || 20 *ayi*, not *api*, before *śivaṃ*, also the Hamb. MSS. and h || 21
 M *vaṃ* for *śivaṃ* || 22 M *māyaṇ* for *nāyaṇ* || 23 M *anūyo* for *bhūyo* ||

Page 30.

1 M Bh *baṃdhakī* || N *sāpekṣam* || 2 M *dhig* only once || ΨPL¹PrM
 (not p) ins. °*yaṃ* | (PrM omit |) after *ko* || Pr *pativratīm* || 3 N ins. *sarve*
 before *lokapālāḥ* || 6 M om. *ahaś ca*; p *divā ca* for *ahaś ca* || 14 N om. all
 between *vismayamanā* (sic!) and *idam āha* || 17 In bhBh gloss on *uśanā*:
śukraḥ || In bh gloss on *veda*: *jānāni* (sic!) || 23 M om. *puruṣair yatas tāḥ* ||

Page 31.

2 N has exactly our text; but the copyist himself corrects his reading
 to *hr̥di hālāhalaṃ eva kevalam* || 5 bh °*bhuvanam* || 6 N *kapaṭaśatamayam* ||
 9 N *diśos* || 10 Pr *vāne*, N *pravacane* for *ca vacane* || N *mādyam* || 11
 In bh gloss on *kathitām*: *kaviḥkīḥ* || 12 PL¹ om. *guṇo*; M *guṇe* ||
 20 After stanza 149, N ins.: *samudravācīva calasvabhāvā samdhyābhrarekhēva*
mukūrttarāgāḥ strīyaḥ kṛtārthā puruṣam nirarthakam nipīḍitāktakavat tya-
jamti | 6 | ||

Page 32.

3 N *ācaraṇīyaṃ* || 5 bhN *dvāraṃ sthito*; Hamb. MSS. *dvāradeśasthito*, h *dvāradeśasthēpi* || bhN °*kṛtyotsakatayā* || 7 Pr *kṣaura°* for *paura°* || 9 ΨPL¹PrM *samagra°* for *samasta°* (L¹ °*kṣurbhāṃdā°*) || M *krodhāvīṣṭaḥ sa* [a later hand adds *u*]s *tasyāḥ* || 10 N *prakṣīṭavān* || ΨPL¹Mp *athānyasmin*; Pr om. *athāsmīn* || 11 bhNAΨPL¹PrMpBh *pūt°* for *phūt°* || N *pāpinānena* || 14 M om. *nāpitaṃ* || M om. *dr̥ḍhaprahārair jarjarīkṛtya* || 15 In Ψ gloss on *dharmā°*: . . . *sabhāṃ* (the dots indicating some akṣaras lost with part of the margin) || 17 N *svarādeṣu* || M *nodharaṃ* || 19 M °*varuṇaśaṅkita°* || 22 bhN *lalāṭaḥ sve°* || bhN *bhūriṃ* || 23 bhΨL¹Pr *kampyamānam*, P *kapyamānam*, N *kapyamānam*; MA with us. Bh *kampamānas tv a°* || 24. ΨPL¹ *tasmā* for *tasmād*; in Ψ a nearly invisible *t* added over the line ||

Page 33.

2 M *vr̥ṣṭaḥ* for *hr̥ṣṭaḥ* || 3 N *sāmarṣa* || M *śuci* || 4 ΨPL¹PrM °*caritro*, but in Ψ corr. from our reading || 5 bhN *āroṣyatām* || 6 M *cadhyasthānaṃ* || 7 M om. *dharmādhikṛtān*; Pr *dharmādhītān* || N °*naīva* for °*naīsa* || 9 In bh, *huda°* has been corr. from *huḍu°* by the copyist || 12 bhNAΨPL¹PrM om. *vṛttānta*, reading only *trayaṃ api*. Our reading is that of the Hamb. MSS. and of Bh. The MS. h of Simpl. has a gap here || 13 M *vimucya eva vronu* || 14 M *avadhā*. bhΨPPrM transp.: *roga-bhāḥ ca*. NApBh with us. L¹ om. *ca*. MSS. HI of Simpl. [h has a gap here]: *ca rogavān* || 15 bh(not N)AΨPL¹PrMp om. this line. In bh it has been supplied by corrector (reading *vyamgatā*). Bh and Hamb. MSS. of Simpl. have this line (Hamb. MS. H reading *hy eṣā*, I *hy etā* for *teṣām*), Bh *aparādho* for °*dhe*. The MS. h of Simpl. has a large gap here || 16 AΨPM *nāśikācchedaḥ* || N *dr̥ṣṭvāṃta°* || 18 M *saṅyamsthāpya* || M *kuyuddhene°* || 19 After °*ādi*, ΨPr add *kathā* || 4, P adds *kathā* || flourish || 4; M *kathā* || 4; p: *caturthī kathā* || 4; Bh *caturthī kathā* || 20 ΨPM *buddhispharaṇaṃ* || 21 bhNAΨPPrMp om. all the text between *vartate* and *damanaka*, l. 25. It has been supplied in our text from L²Mü²BhK, which, however, omit *piṅgalakaḥ*, l. 22 (but see Śār. A 39 to A 40) || 23 Bh *mahārājo* || 24 Bh *bhṛtyai vāryaṃ* ||

Page 34.

2 M *mahatva* for *mahac ca* || 4 Pr *śvid*, bhNAΨPM *ścid* for *svīd*; Bh a horizontal stroke marking a missing akṣara (for *āho*), and *strīd* for *svīd* || 6 Pr *guṇatilomakaṃ* || 7 Pr *ekatamasyādbhāve* || M om. *abhāve* || 8 Pr *yugad vā* || 10 Pr *mṛga*, om. *yā* || bhN *pātam* || N *iti* for *ityādi* || M *tatra kā pajesu varttate*, om. *majair vya° ko* || 11 M *varttate* || 12 Pr *asamīkṣita saddoṣa°* || N °*śravaṇaṃ* || 13 bhNΨPL¹PrMp *baṃdhavadha-*

chedaridhir (L¹ *ram*°), A *bandhurichedaridhir*; Bh and Śār. with us || bhN °lābhe for °lōlho || 14 M *urati* for *bharati* || 15 In Ψ gloss by cop. over *drava* of °*vidrava*: *nāśa*; hence M °*vināśa*° for °*vidrava*°; Pr °*vināśadrava*°; bh °*vidrava*°, but corr. by cop. to °*vidraca*°, which is the reading of N || Ψ PPrM °*vr̥ṣṭir*, L¹ °*vr̥ṣṭi* || 16 Pr om. *pūḍanam* || 18 M *ati* for *api* || M *pratilokam* || 20 After *vartate*, Pr inserts *evam śeṣeṣv api guṇeṣu* || 21 Ψ °*śaspaḥhoji*° corr. by cop. to *śaspaḥhoji*°, which is Pr's and P's reading; L¹ *savyaḥhojīdharmasv era*; bh °*śaspaḥhoji*° || 22 Pr *e*, om. *va prūyeṇa* || 24 bhN *vaktaryam* for *tat katham* || M °*bruvit* || 27 N *vināśitaḥ* || 28 Pr om. *katham etat* ||

Page 35.

5 M *ava* for *era* || bh °*nirvedanāpi*, N °*nirvedanāpi*, *tenāpakūra*° being corrected by the copyist from *tenāpakūri*°; Ψ PPrM *tenāpakūrinirvedanenāpi*; A *tenāpakūranirvedatōpi*; Bh with us || M *ciraparicita* || 8 N *apamānena* || 9 Bh *uipatyābruvit* || 10 M *māmānena* || 11 Pr *evam*, M *evā* for *era* || 14 bhN °*sama* || 17 bh °*nirvṛtiḥ*, Pr °*nirvṛtiḥ* || 18 Ψ PBh *prūṇaśamsaye*, M *prūṇaśamsaye*; L¹ with us || bh *duḥkhaḥparibhāgo*, N Ψ PL¹ PrMp *duḥkhaḥparibhāgo* (L¹ °*bha*° for °*bhā*°, M °*gā* for °*go*), A *duḥkhaḥparibhāgo*; *ta* and *bha* are very similar in the old MSS.; Bh *duḥkhaḥparito* || 19 M *roṣitā* for *ciroṣitā* || 21 Ψ PMP °*culakena*, Bh °*calakena*; L¹ *jīvati thaśulakena* || M *ca* for *vā* || 22 M *roṣitā* for *ciroṣitā* ||

Page 36.

1 N *asyāparādham karisyāsi* || 2 bhN Bh *yad* for *yady* || 4 Ψ *tathā* for *yathā*, but *ya* written by cop. over *ta* || 5 M *sāmarthyam* || 8 M *ti* for *sati* || In Ψ gloss on *prāptakālam*: *avasaroṣitam* || Pr °*pātād* for °*ghātād* || 9 M *paribhāvam*. In Ψ gloss on *paribhāvitam*: *jñātam* || 10 Ψ *durātmanū*, corr. to *durātma* || 13 N *kulajātā* || 17 Ψ PL¹ Prp *śṛgāla āha*, M *śṛgā*° *āha* || 19 N *sarastīre kacho bakah* || 20 M °*bhakṣā*° for °*bhakṣaṇa*° || bhN Ψ PL¹ PrM *sarastīre*; Bh *sarastīrai*; A with us || 21 bhN *bhakṣayann* || 22 Ψ PL¹ Prp om. *ca* || M om. *kulirakah* || Pr *sma* for *sa* || 23 Ψ PL¹ M *mama* for *māma* ||

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2 NPr *āsvādatā* || 3 bhM *abhyāhitam* || 4 Ψ PL¹ *vr̥ddhābhāve*, corr. in Ψ to *ruddhābhāve*, which is the reading of Pr; M *maruddhābhāve* for *mama vr̥*° || bhN Ψ PL¹ PrM *asyāchedo*; Bh *sukhavṛtter āchedanam bhāvīti vimanāḥ* || 5 bhN *ityāhitam*, Ψ PM *abhyāhitam*, Pr *atyāhitam*, corr. from Ψ's reading; L¹ *amihitam*. ABh with us || 6 Ψ PPrMp *matsyabandhanānām*, L¹ *matsyavandhanānām*, Bh *matsyabandhinām* || 7 In Ψ gloss on *vyāhārah*: *vacanam* || M om. *tatra śvaḥ* || 8 M *prakṣepyate* || M *nagarasamīpyahradas* || bh(not N) A Ψ PL¹ PrM(not Bh) om. *yo* || 9 Pr om. all between *vṛtti* and *śokenā*°,

l. 10 || 10 M °vivṛtto for °nivṛtto || 12 M सुतः for bhrātaḥ || 15 M ma for mama || 16 Pr agādha || ΨPPrMp saṃkrāmayitum, L¹ saṃkrāmayitum || 17 M mā for mām || 18 N om. mām || 21 M svajīvitam, corr. by 2nd hand to svakajī° || 22 bhN duṣṭamatim; ΨPL¹Prp duṣṭam, in p corrected, by a later hand, to our reading || M duṣṭamatellīnam avasvasya cittena; A duṣṭamatir aṃtallīnam eva vihasya; Bh maṃdamatir aṃtarllīnam avahasya || ΨPL¹PrMp transp. evaṃ and samarthitavān; ABh with bhN || 23 bh edaṃ for evam, corr. by cop. from evaṃ || M yū for mayā || 24 M pra[new line]jñāya ||

Page 38.

1 M pradeśa || 2 ΨPPrMp sametye [p add. vaṃ] vacanāt bhū°, L¹ same-tyevaca bhū° || bhN om. 'pi || 4 M mā for mām || 6 M ins. etadīyapiśitena before etadīyapiśitaviśeṣam || Pr °viśeṣaṇapūrvam for °viśeṣam a° || 7 M vinayati for viyati || 12 N svarstho || N kulīrakenā° || ΨPPrMp transp. mahatī matsyā°; L¹ kulīrenādho 'valokajitā ma, then blank for two akṣaras, then mahat matsyasthī° || 15 M keci[2nd hand adds in marg.: t vairivi] cakṣaṇāḥ || 16 Np add ca after tathā; Pr tad yathā for tathā || 23 M avalīthasā || 24 PL¹ utpathapannasya ||

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3 N om. na kṣipati || 4 Pr om. kṛte || 6 bhNΨPL¹PrM śira-chedam; Bh śiraḥchedam; A śarachedam avān, avān corr. by corr. to avāptavān || 9 bhN tacchiracihnam || 10 Pr nātīdūra || 12 ΨP samānētāḥ, L¹ samā-gatāḥ || 14 N om. all between bravīmī and śṛgāla, l. 16 || After iti, ΨPL¹PrM kathā, p kathā 15 ||, Bh paṃcamā kathā || 15 M om. kathaya || PL¹Bh vidham || 16 ΨBh gacchat, PL¹ gacchan for gacchatu || 17 ΨM pratimadino || 18 M pradakṣipatu || 20 ΨPL¹ kasyaci; in Ψ a very dim t added over the line || 21 PL¹ °sūtram muktā° || 23 bhNΨPL¹Pr Hamb. MSS. taṃ; ABh and Simpl. h taṃ; M varṣadharās vetam tīyamānam ||

Page 40.

1 ΨPL¹PrMp om. tat || ΨPL¹PrMp prakṣipyā || 4 bh yathābhīla-khitam, ΨPL¹PrMp yathābhīliṣitam || Ψ gatām, corr. to gatā, which is the reading of PL¹ || 6 bh upāna for upāyena || N hitam for hi tat || After iti ΨPL¹PrMp ins. kathā, another hand adding 6 in p; Bh ṣaṣṭī kathāḥ || 10 M yāti || 11 bhNM tatra, Pr tat for tan na || 12 bh om. tasya || In M the first two pādas run thus: yasya buddha su kuto balaṃ || 13 Pr śaśikena || 14 N om. āha || 17 bhN mṛgocchādanam, Pr mṛgocchedanam, Ψ mṛgocchedanam, APL¹MBh mṛgocchedanam (in A corr. from mṛgocchādanam by cop.). For our emendation see Śār. 25, 13 and Variants 41, 4; Introd. p. 33 || bhNΨPL¹PrM duṣṭasya for dṛṣṭasya; Bh with us || 18 bhN gilitvā || 19 bh dīnāmanā,

corrected by glossator to our reading; N *nū* (deleted by copyist) *dimā* (mā del. by cop.) *nā* || 20 Ψ PMp *viññāpayatum*, Pr *viññāpayatum*, L¹ *viññayanum* || bhN *param loka°* || *atīṇṣaṃsena* glossed upon by glossator of bh with *nimḍitena* || 21 bhN *niṣphāraṇasarrasatvocchādanakarmāṇā*, Ψ PPrM *niḥkāraṇasarrasatvocchedana°*, L¹ *nikūraṇasarrasatvocchedana°*, A *niṣ*[i] *kūraṇasarrasatvocchedana°*; Bh *alam dera paralokariroddhenātinṇṣaṃsena sarrasatvānāṃ niḥkārachedena karmmaṇā kṛtena*. See Sār. 25, 16 and our l. 17 || 22 Ψ M *'rthe* for *'rthe* || 23 N *nāti* for *tāni* || 24 N *tathā ca*; in bh corr. writes *śro* or *śro* over *a* of *ajavādo* || Ψ *yeca nipratyayo*, corr. by cop. to *yena cāpratyayo*, which is the reading of PL¹PrM || 25 bhN *tena* for *yena* || Pr *badhaḥ* ||

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2 bhNM *vinūsanah* || 4 bhN *°locchādanam*, A Ψ PPrMBh *°locchedanam*, L¹ *°lochdana* || M *yam* for *yatkāraṇam raṇam* || 5 In bh gloss on *svāmina*: *tara* || bhN *°sthitasyeva°* || M *cāraṇa* || 6 Pr *derasrakīya°* for *derakīya°* || 7 Ψ PrMp *eram*, PL¹ *era* for *ṣa* || 9 M *ittha kṣyāpaḥ* || bh *muṣṭiṇ*, N *muṣṭi* || 11 Ψ PL¹ *jāṭe*, in Ψ corr. to our reading by corr. || Ψ P *rtṛptir*, L¹ *rnṛptir*, M *rkṛti* for *trṛptir* || Ψ P (not L¹) *p katham ca nah* || 12 Pr *nṛpati* || Ψ PL¹ *pālāye* || 14 Ψ Pp *gan durhyate*, in p corr. to *duhyate*; L¹ *go durhyate* || bhN *ha* for *ca* || N *tayā* for *tathā* || bh *prajāḥ* corr. by cop. to *prajā* || 19 Ψ PL¹ *tadra lokah*, in Ψ corr. by corr. to *tadrat lokah*, which is p's reading || 20 M *yūnāni* || 22 Pr *lokānuhakarttūrah* || 23 M *kṣa* for *kṣayam* || Ψ PL¹ (not M) *p yāti* || Ψ P *śaṃśayaḥ*, p *śaṃśayaḥ*, L¹ *śaṃśaya* ||

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2 Ψ PL¹p *sarvān* || Ψ PL¹ *bhakṣayikṣāmīti* || 3 bhN Ψ PL¹Prp *nirṛti°*, M *nirṛddi°*, ABh *nirṛti°*; in A corr. by corr. to our reading || Ψ PL¹PrMp *ekah svajāti°* || 5 M *gatasyā°* for *vā tasyā°* || 8 bhNA Ψ PL¹PrMp *ājñāta*, Bh *ājñātaḥ* for *ājñāpita* || 9 Pr *vadho bhavati* || 11 For *ihōlyama°*, bhN Ψ PPrp *mahodyama°*, L¹ *madyodyama°*, M *māhādyama°*, A *adyama°*, corr. by corr. to *udyama°*; Bh with us || 14 In bh gloss on *vidhāya*: *kṛtvā* || Pr *vyākhyahṛ°* || 16 Pr *°ṇā* for *°ṇā* || 18 Pr *ac* for *anyac* || Pr *laghusaram* || 19 bhNBh *ekam* for *ekas* || 20 Ψ *laghur*, with *ta* added by cop. over the line between *ghu* and *r*; hence PL¹ *laghular* || 21 bhN *aparāṃdhā āṃ* for *apa° tvāṃ* || Pr *prāptaḥ* for *prātaḥ* || 23 bh *na vānya°* || 24 Pr *savaram* || In bh glossator adds *tvam* above *nivedaya* ||

Page 43.

1 Ψ *daṃṣṭrā*, but *gato* added over the line (by cop.?) ; P *daṃṣṭrāma*, L¹ *daṃṣṭāma* for *daṃṣṭrāgato* || M *bhaviṣi* || N *śaśakah*, om. *āha* || 4 bhNA Ψ PPr *smaraṃtaḥ*, M *smaratam*; Bh *anusmaramtaḥ*; pHh *smarata*, I *smarat* || 5 Pr

maṇḍamaṇḍamateḥ, but the second anusvāra del. by cop. || 6 N *tataḥ* *svenābhīhitaṃ*, P *tatasthānābhīhitaṃ* || ΨP *yad devaṃ*, p *yad evaṃ* || 8 P *varttiṃ* for *vartitavyaṃ* || 12 N *svāmī* || 13 ΨP *dyaddevaṃ* for *yady evaṃ* || Over *darśaya* gloss of bh adds *tvam* || 14 ΨP *caura* [Ψ new line] *caurasimhaṃ* || bhNAΨPPrMp *jenēdāṃ*, Bh *jenēnaṃ* || 17 ΨP *taṃ na* || ΨPPrBh *kathaṃ ca naḥ* || 18 Ψ in the first pāda *nākṣyāt*, corr. to *na syāt*, apparently by corr. || M *parābhavaṃ* || 20 Pr *svabhūrihetoḥ* || 21 M *du* for *durgān* || 22 M *viṣvambhitāḥ* || M *duḥkhasādho* || 23 N *rājñāṃ ca* for *gajānāṃ* || Pr *lakṣaṇa* ||

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1 N *nākāraṣṭho* || 3 M *samāt* for *samādeśād* || bhΨPp *hiraṇyakasiṇor*, Pr *hiraṇyakaśyapor*, A *hiraṇyakaśipor*, NBh and Hamb. MSS. with us; h *dhiraṇya°* corr. by 2nd hand to our reading || 6 bhNAΨPPrMpBh *bhūmi*; Hamb. MSS. and h with us || 7 M *ma* for *me* || 9 Pr *nayat* || 12 ΨPr *mānotsāho*, Ψ with a small vertical stroke over *tu* to indicate the end of the word, this stroke meeting the lower end of an avagraha of the preceding line; PL¹, misreading this: *mānotsāhor tu*; cp. vol. xi, Table II, Nr. 15, 4 right-hand margin. A real *r* appears in *durggaṃ*, l. 2. M *mānotsāhe* || 17 ΨPPrMpBh *samutsakaḥ* || 18 Pr *yānti* || 21 M *nivarttete* || Pr *śrīṇaṇḍaṇḍa* || 22 ΨP (not p) *tathānena* for *tavānena* || 24 Pr *uktāgrc*; N *uktvā*, om. *gre* || M om. *tataḥ* || ΨP (not Pr)Mp *kimcit*, corrected in p to *kaṃcit* ||

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5 Pr *śabden* || 7 Ψ *matvātmanam*, P *matvā ātmanam* || 10 After *iti*, ΨPPrM || *kathā* || 7, p only *kathā*, Bh *saptamī kathā* || ΨPPrMp *iva* for *idam* || 11 ΨP *śaśikasya* || 12 N *utyotyatasya*, om. *ktam ca* | *ni* || 15 N *nihṛtya* || M *puru* for *kuru* || 17 ΨPPrMp *sadyodyatānām*; bh *sadyedodyatānām*, but *dye* deleted again by cop. || 19 bh *gurutmā*, N *gurutvātmā*, *tvā* being del. again by cop. || ΨPPrMpBh *kolikasya* || Pr *yathāhaveḥ* || 21 ΨPPrMpBh *koliko*, corrected in p to *kau°* ||

Page 46.

2 Pr *goḍeṣu* || Mp *punḍravarddhanam*, Bh *punḍlavarddhanam* || ΨPPrM (not p)Bh *koliko* || 3 bh *svc sve śilpe*, N *sve sva śilpe*, Pr *svasvasalpe* || bhNAΨPPrMp *parām* for *pāram*; Bh with us || 4 Under *°vyaya°* gloss in bh: *śaraca* || 5 ΨP *°suṃgaṃdhinau*, PrMp *°sugaṃdhinan* || 7 bh *śariraśruśrūṣām*, N *śariraśruśrūṣām* || ΨP *śariraśruśrūṣām*, Pr only *suśrūṣām*; ABh with us || 8 Pr *°varddhāpanikotsavālo°* || 9 M *svagrha* || In bh gloss on *gacchataḥ*: *tan* || 11 p *°kṛtā°* for *°bhṛtā°* || ΨP (not Pr)M *devatāyanādiṣu*, p *devatādiṣu* || 12 Ψ *kolirathakārau*, PPrMBh *kolika°* || P *sthānaka-*

sthānekeṣu, ΨPrp *sthānakasthānekeṣu* (in Pr corr. by cop. from *sthānāka*°), M *sthānakoṣu* ॥ 13 M °mukhyāny ॥ 14 M °kita° for °tilakita° ॥ 16 In bh a glossator makes two carots after °śirasijūṃ, one over the line and one under it, writing in margin: *calitamrgavaradhāsadrśanetrūṃ tyaktam oli 8*. None of my MSS. including NABh has this addition ॥ 17 M °patrīm for °pattrām ॥ Pr °kanaka° for °kamala° ॥ 18 Pr om. °loka° ॥ ΨPPrM (not p) °locanūgrā° ॥ ΨPPrp °ḍḍṣarataṃ ॥ 20 In bh *nirūpayāṃ*, with *ardhadanda* after it, has been corr. by gloss. to *nirūpayāṃtau*; N with us ॥ ΨPPrp Bh *kolikaḥ*, M *kolikāḥ* ॥ 21 bh NΨPPrMp (not ABh) ins. *samam* before *samantāl*; Ψ at first intended to write only *samantāl*, beginning a *ta* after *samam*, but correcting this to *sa* ॥ Pr *dhaiyūvaṣṭambhāvākūra*° ॥

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3 M *ślokaṃ ca* ॥ 1 *paṭhan* ॥ 5 M *tad* for *naītaḥ* ॥ 6 Ψ *yenācārvamgy*, corr. to our reading by corr. ॥ 9 ΨPPrM *py āptam*, p *prāptam* ॥ N *hataṃ* (?) for *hṛtaṃ* ॥ After *hṛtaṃ*, one leaf is lost in Ψ, comprising all the text down to *m aralarati* (excl.), p. 50, l. 6. The page number in the margin of Ψ (20) is right, whereas that written over the red middle spot (19) and all the page numbers in the same place on the following leaves are wrong ॥ 10 bh *raitanyam* ॥ M *caicanyam anyaparāṃ dhatte kiṃ yaṃ hṛyadāyāni me* ॥ bh N *kiyam*, corrected by the glossator of bh to our reading ॥ 13 P *mṛgaśāvāksyām* ॥ 14 PrM om. *karoti* ॥ 15 In bh gloss on *mugdhe*: *he* ॥ M *mṛgaṃ śaṃsā* for *mṛśaṃsā* ॥ 17 Pr *bhiḥ* for *nābhiḥ* ॥ M *kuṭhilakam*, om. *alakam* ॥ 18 Pr *āṃsu* ॥ 19 bh N Pr *dahana* ॥ 20 Pr *raktaṃ* ॥ M *muktuḥ* for *mukhḥ* ॥ Pr *svacchakam* ॥ bh N *tatra* for *tan na*, gloss. of bh adding *na* over *yu* ॥ 21 P *kumkumādre* ॥ 22 Pr °*bhinne* ॥ 23 In bh gloss under *vakṣo*: *mama* ॥ Pr °*paṃkaja*° for °*pañjara*° ॥

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1 Pr *vadher* ॥ 6 Pr *parārtheṣiṇā* ॥ 7 P *mukhita* for *muṣitam* ॥ 9 M *varākam* ॥ 10 N *tanvyamga* ॥ bh N PPrp *vidito*, M *diṃtinto* ॥ bh N *atyudbhutam* ॥ 12 Of *pādas* cd, M has only the words *smaryate prā nāyate* ॥ 14 Pr *varyam* ॥ 15 Pr °*citta*(new line)*ttasya* ॥ 16 M om. *kṛtāśṅgārah* ॥ 17 PPrMp (not Bh) *kolika*° ॥ PPrMp Bh *kolikam* ॥ M °*gallum* ॥ 19 M *udgatāśrutam jālam* ॥ bh N A PPrp *api* for *ayi*; Bh with us ॥

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3 Pr *tathā* for *yathā* ॥ Pr *avasthitēti* ॥ 4 M *jvaratā kṛtā* ॥ 11 Pr *bibheti*; P *bibheṣiḥ*, without *daṇḍa* ॥ 13 PPrMp *kācid* for *kādācid* ॥ bh N A PPrMp *vaiśyasutā*, corrected by a corr. of bh to our reading; Bh *vaiśibhūtā* ॥ Pr *bharati* ॥ 15 In bh °*grahakṣamā* corr. by corr. to °*grahā-*

'kṣamā. N with the text ॥ 16 bhNPL¹PrMp ārya tasyām; A āyam asyām; our reading is that of Bh, which after *uktaṃ ca* inserts *kālidāse śakuntale nātake* (I, stanza 21, ed. Pischel, first edition, and Boehtlingk; I, 19, ed. Godabole and Parabā). Pūrṇabhadra never quotes an author by name. We have possibly in A and Bh corrections of Pūrṇabhadra's wrong reading ॥ 18 P *amtaḥkaraṇaḥpra*° ॥ 20 M *varṭtavyaṃ* ॥ PPrM *kolika* ॥ 23 bhN *sahāhīnakāla*, A *saha* | *ahīnakāla*, PPrMp *sahāhīnakālaḥ*; Bh *saha sadaiva* ॥

Page 50.

1 PPr(not M)pBh *kolikaḥ* ॥ 2 M *anekavarṇṇakacitaṃ* ॥ 3 N *kālikā*°, M *kīlakāprajogotpatanaṃ* ॥ 4 PPrMp *kolikaṃ* ॥ 5 N *tatra ga*, the *ga* being deleted by the copyist; then N om. all the text between *tatra* and *jane*, l. 7 ॥ 6 Here Ψ sets in again with *m avatarati* ॥ bh *yadaiva* for *adyaiva* ॥ 7 Pr ins. *japte* before *jane* ॥ ΨP *śarīraṃśū*° ॥ bhNΨPM °śūśrūṣaḥ *sadvi*° (P *sadghi*°); Pr °śūśrūṣaṃ *sadvi*°; A *madvi*°, but om. *nārāyaṇa*; Bh *madvijñānasamghaṭitaprayogaṃ nārāyaṇarūpaṃ* ॥ 8 M °rūpasthāyaina; P (not Ψ) *āsthāyaina* ॥ 11 Ψ *manośa* (śa del. again by cop.) *rathar di*°, P *manorathar di*° ॥ 12 bh *rājanyām*, corr. by cop. to our reading; ΨPp *rājakanyām* (corr. in p to our reading); PrM *rājakanyāyām* for *rajanayām*; ABh with us ॥ P °cūrṇāvale° ॥ 13 ΨP °kusamā° ॥ ΨPPrMp *atisurabhigamdhivicitramālāmbaro* (M °gamdha° for °gamdhi°) ॥ 14 ΨPPr(not M)p *kolikas* ॥ bhNΨPPrp *rājakanyām*, but *m* in P very small, in p deleted again; ABh with us ॥ 15 bhN °rāvadāne ॥ bhN °talāvasthitām *ekākinām* ॥ bhΨPPr *avalokayantīm*; ABh with us ॥ 16 N (not bh) *manena* for *madanena* ॥ ΨP *spṛśamāna*°; bhN °mānasām, ΨP °manasām, p °manasā; Pr *spṛśamānasām*, M *spṛśamānasā*, A *spṛśyamānasā* ॥ 17 ΨPPrMpBh *kolikaṃ* ॥ 18 M *śayyāyām* ॥ 19 Pr *samādītām* ॥ 20 ΨPPrMpBh *koliko* ॥ 21 M *gamdhīraślakāyā* ॥ N *śanair* (!) *śanair* ॥ N *āha* for *uvāca* ॥ M om. *evēdam* ॥ 22 bhNΨP *kanyā cāhaṃ*, Pr *cāha*: A only *kanyāhaṃ*, Bh *kanyā* 'haṃ ॥ N transp. *cāhaṃ kanyā* ॥ 23 ΨP *mānṇasaṃparkkūḍ* ॥ 24 M *tvātam* for *tvām* ॥

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2 Pr *gāmdharvavivāhena* ॥ 5 bhN *annbhavato* ॥ ΨPPrp *koliko* ॥ 6 bh *vaikuntasvarggaṃ*, N *vaikuntṭhaṃ svarggaṃ*, ΨPr *vaikantāsvarggam*, P *vaikantṭhasvarggaṃ*; Bh *vaikuntṭhalokaṃ*; A with us ॥ bhNΨPPrMp (not Bh) om. *tā* of *tām*; A om. *itī tā* ॥ bh *uktalā*°, N *uktapālāyitvā* ॥ 7 bhN *evāvagacchati* ॥ 8 bh *kadācit svām*°, corr. by copyist to *kadācic cām*°; N *kadācid*, om. *ca* ॥ 10 M *āsti* ॥ bhNPr *rājā* ॥ 12 M om. *purnuṣeṇo* ॥ 13 N *tan nā* for *nātrā*° ॥ Pr *devātra*, om. *eva* ॥ N ins. *tvam* after *deva*, but it is blotted out by the copyist himself ॥ 15 ΨPPrMp *āvedite* ॥ 18 Ψ

yā corr. to *rā* by cop. || Ψ PPPrMp *retti* || 20 N *tathā ca* || 22 M
sukhā for *śucā* || 23 N *malitam* ||

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4 M om. *evam* || 5 M *kāmenkino* || 7 Ψ PPPr *vilakhita°* || 8 bhNMp
(not Ψ PPr; delete the asterisk in our text) om. *ca* || M om. *āḥ* || 9 M
om. *ko 'yaṇ kṛtān* || 10 M *tvakāśam* || 11 bhNBh *°kolika°* || Ψ PPPrM
viṣṇusvarūpaṃ ko°, p *viṣṇurūpaṃ ko°*; A *viṣṇusvarūpavṛttāntam* || 13 Pr
prālasita° || bh *pulukita°*, Ψ PPPr *pulikita°*; A Bh with us || 15 Ψ PPPrMp Bh
gamllarva° || 17 Ψ PPPr *dr̥ṣṭāryo* || N *mānasyai* || 19 Pr *talos tu* || Pr
ins. *bhūto* before *bhūtvā* || Pr *sakalasthotro* || 20 M *gamana°* for *gagana°* ||
23 bh Ψ P (not PrMpBh) *dhanyavararo*; A *dhanyabharo*, corr. to our reading;
N *stutyo dhanataro* for *nāsty anyo dha°* || 24 N *evā* for *etya* || Pr *sarva* ||

Page 53.

1 NA Ψ PPPrpBh *yāmā°* for *jāmā°*; cop. of bh adds *yā°* over *jā°* || Ψ PPPrpBh
°prabhāvena || 2 N *vaśi karisyāmi* || 3 Mp *navati°*, om. *nava* (which in
p has been supplied over the line) || 4 Pr *°karagrahaṇāya prūḥptā*, this
being corrected from some other reading || 5 bhNA Ψ PPPrpBh *°yāmāṭr°* ||
7 Ψ PPPrMp *prahitaḥ* for *prahṛtaḥ* || 8 M *lokikaṃ d akasmāt kasmād* || N
kamcid || 10 M *uktaṃ* || 12 Pr *°parivās* || 14 M *°rahitaṃ* for *°ra-*
kṣitaṃ || 17 M *hatāśeśā* || Ψ PPPrM *pumdrararddhana°* || 18 bhN *tataḥ*
for *tac* || bhNBh om. *na* || 20 Ψ P (not Pr) *pumdrararddhana°*, M *pumdra-*
varcana° || 21 M *naṃ°* for *mantri°* ||

Page 54.

1 N *tato* for *tal* || 2 Pr *surukṣitāni* || 6 M *vyūpādayoti* || 7 M
vācyam || 8 Pr *vigrahasya* || Ψ PPPrMpBh *koliko* || 9 M om. *hi pūrvam* ||
 Ψ PPPrp *°kaṣipu°* for *°kaṣipu°* || 12 N *vyapotyisyati*; M *vyūpādayiṣyati* ||
14 bh *paṭaho va dāpito*, *va* being del. by cop. by two dots; N *paṭaho vaṃ*
dāpito || 15 bh *nihataḥ vi°*, N *nihataḥ vi°* || N *yojayat*, corr. by the copyist
from *°yan*, for *yo yad* || 17 bh *maḥāsatro*, N *maḥāsasatro* || 20 Ψ PPPrMpBh
koliko || bhN *muktasukhāraṃbho* || 21 N *paryālocitatvāt* || 24 bhN
saṃhṛtolokhila° ||

Page 55.

1 After the second *me* Pr ins. *pitā* || 2 M ins. *satvaram* between *varam*
and *sattvam* || 4 N *uktaṃ hi* || 9 MpBh *kolike*, Ψ PPPr *kolikaṃ*, N *kau-*
lika || Pr *viṣṇuviṣṇu* || bh Ψ P *vaikuntasvargge*, A *kheḥkum̐the | svargge* (corr.
from *°rggo*), N *vaikuntasvargge*; Bh *vaikunta(ḥ)bhavane* || M om. *vainateyo* ||
 Ψ PPPrp *viñāpayad*, M *vajñepayad*, N *vyagapayad* || 10 bh Ψ PPPrMp om. all
between *prthivyām* and *punḍhravardhanādhipater*, l. 11. The missing words

are supplied by the glossator of bh in the margin. N has them in its text. In A this passage runs thus: *pumḍhravarddhanābhīdhānanagare* | *devākāradhārī* | *koliko rājaduhitarām upabhumjate* | *tataḥ*; Bh: *pumḍavarddhananagare bhagavadākāradhārī* | *koliko rājakanyām sevate* | *tataḥ* || N ins. *tu* before °*pumḍhra*° || ΨPM *pumḍravarddhanā*° || Glossator of bh: *pumḍhradhravarddha*° || N *upakārī* || bh *rājadutaram* || 13 ΨPPrMpBh *kolikaś*; N *kaulike* for *kaulikaś* *ca* || bhN *kṛtaniścaye* || 14 bhN *viññāpyam*, corr. in bh from *viññāpyam* by the cop. || 15 bh (not N) *bhagavan* || P (not Ψ) *vyādita* for *vyāpāditaḥ* || 17 Pr om. *tāni* || In bh gloss on *nāstikā*: *jaināḥ* || 18 bhN *bhagavan bha*°; ΨPr *bhagavān bha*°, P *bhagavā*, then an akṣara lost by a hole, then *bha*°; M *bhagavadbhaktā*, om. *ś ca*, A *bhagavadraktāś ca*; Bh with us || ΨPp *pravajyām* || bhN *bhikṣyamṭīti samu*° || 19 ΨPPrM *devapramāṇam* || Pr om. *tato* || Pr *vibhāvi* || 20 ΨPrMpBh *koliko*; P *devāṃśakakoliko* || 22 NPr *sāhāryam kāryam* || 24 bhN om. *ca* after *cakram* ||

Page 56.

1 ΨPPrMpBh *koliko* || pBh *āha* for *ādideśa* || 2 pBh °*yopasthitasya* || pBh *maṃgalādikam sajjam kāryam* || M *sajjīkriyatām* || 3 bhNAΨPPr °*vidheḥ*; Bh with us || Pr *gorocanādisita*° || 4 bhNAΨP °*caṃdano* for °*vandano* (A *gorocanasitasiddhārthaka* | *kusamādi*°); Bh with us || 7 N *vyūhateṣu*, M om. *vyūhiteṣu* || ΨPPr *pādāhatasamprahāre*, M *pādāhūtasamprahāre* || ΨPPrMpBh *koliko* || 8 Over *vitṛṇṇa* in bh gloss: *datta* || ΨPPr °*svaṛṇṇā* (in Ψ °*ṛṇṇā*° corr. from °*ṛṇṇo*° by cop.) *diratnādi*°; M °*hāna*° for °*dāna*° || 9 bhN °*mūlam* for °*stalam* || 11 N *pāṃcajanyaśaṃkham* || N *āpūrayan* || 12 N °*pādātayaḥ* || From the pun: *sakṛn*° . . . *asakṛt* it is clear, that in *sakṛn*° (for *śakṛn*°) the MSS. give Pūrṇabhadra's own spelling || In bh a corr. writes *bham* over *saṃ* of *ārasamtaḥ*; N *ārabbhamtaḥ*, M *āsamtaḥ* for *ārasantaḥ* || 14 N °*kiṃcin mū*° for *kecin mū*° || 15 M *gamana*° for *gagana*° || N °*nihitam sta*° || 16 P (not Ψ) *samapāgateṣu* || 17 Pr *devarājeṣu* || 18 N ins. *haṃ* before *hantavyo* || Pr *āhya* || 19 bhN *evaṃ vābhikite* || 20 M *surāsisam*° || 22 M *pratinaṣṭi* || N *kumjastara* || 23 Pr *prabodhate* ||

Page 57.

1 Pr *vrahmādi* || 4 ΨPPrMpBh *koliko*, M *kolikau* || 5 ΨPPr *jāta-kautakānām*, in Pr the second *ta* over the line by cop. || Pr *vicimtatām* || ΨPPrM(not p)Bh *kolikaś* || 8 N *svasvavāhinebhyo* || Pr *pranayāti*, Ψ *pranīyāti*°, corrected by a later hand to *pranīyati*°, which is the reading of P || ΨPPrBh °*sirasas* || 12 bhN *evaṃ vācādinī* || 14 M only *varmmā* || 17 NΨPPrMpBh *koliko* || 18 N °*mahātmyo*, ΨPr °*māhātmye*, in Ψ followed by *daṇḍa*; hence PL¹, misreading the *daṇḍa* for first *o*-stroke: °*māhātmye roja*° || ΨPPrM *sakalatra*° for *sakala*° || 19 After *iti*, ΨPr *kathā* || 8, P

|| *kathā* || 8 || flourish ||, M | *kathā* | 8 || Pr *āraraṇya* || M *era* for *eraṇ* ||
 20 N om. *sautr* || 21 Pr °*myōpariṣṭasya*, om. *ca* || 22 N *ā*, then blank
 for one akṣara, then *yikam* || 24 Over *śamanāntara*° mark by later hand,
 referring to an addition by the same hand in the right margin: *ataḥ param*,
 and to an addition by the same hand in the left margin: *kāraṇam* ||

Page 58.

1 pBh *abhiyuktā* || Over *anuyuktā* gloss in Ψ by later hand: *prṣṭā* || M
sācirye, PL¹ *sāvidyo* for *sācirye* (but in Ψ the right reading quite distinct). In
 Ψ gloss on *sācirye* by later hand: *sāhāyye* || 4 N *apiyasya* || 5 In Ψ
 by later hand gloss over *śra-ldheya*°: *mānya* || 6 N *matsannise* || 8
 bhNAΨPPRp (not M) *grhīsyāmi*, Bh *grhīsyā* (!) || 9 Ψ *jñāpa* [new line]
jñāpayitum, the first *jñāpa* deleted by small dots over the line || 10 bh
duḥkhaśahataram, but corr. to our reading, apparently by cop. || 11 Pr
tadākā || ΨP *jñāyā*° *bravīt*; Pr *viññāyā*° *bravīt*, Mp *viññāyā*° *bravīt* || M *eraṇ*
 for *era* || 12 ΨPPr °*pradhānye* || 13 M *atyutthite* || p *cā-* for *vā-* ||
 14 bh *vaṣṭavya*, corr. by cop. || In bh, the copyist writes *da* over *va* of
pādār a°; hence N *pādād* || Ψ *śrīḥ*, P *striḥ* || 15 bhNΨPPRMp *bhavasya*,
 ABh with us, but in A corr. by later hand to *narasya* || 16 bh *juhāti* ||
 17 bhN *tenā*, ΨPPRMp *tathā* for *tena*; ABh with us || 20 M *śramayate*
 for *chrayate* || In Ψ gloss by later hand on *nirridyate*: *khidyate* || 21 N
 om. *padam* || P om. *hā* *svāntantryaspr* || 22 Pr *abhidrumā*, Bh *api druhyati*.
 In the Hamb. MS. H, the stanza is omitted; I reads *svāntantryān nṛpateḥ*
rājyakhṛdaya prāṇān api cyāryate || 23 Pr *raṇagrahaḥ* || ΨPPRMp *śrakāryeṣu* ||
 N *dera* for *era*; ΨPPRM *tad eva devātra* (M ins. *kaṇ*) *yuktam*, p *tad eva yuktam* ||
 24 N om. *yad uktam* || 25 M °*marddenenurakto* || 26 bhPr *nāpekṣaḥ*, N
nāksyepya || bhN *vaṃcchitā* || 27 M *prabhūṣaṇam* for *prabhūṇām* || 28
 bh *bhāvi*°, N *sāvi*° || 32 ΨPPRMp *karoti* ||

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2 bhN *parām* || 3 ΨPPRMp *cittam* (M *vittam*) *tasyōpari* || bhΨp
paridrnhyati; N *druhyati*, the copyist adding *paridru* over the line; P *pari-*
druhyati, M *paridudyati*, Bh *paridrahyati*, APr *drnhyati*, om. *pari*. Cp.
 Śār. 21, 5. Hamb. MSS.: *vikṛtiṃ na yāti* || 9 PL¹ om. *m adhnā*
svayam svāmitram || 11 p *sakulīne* || 12 M *atīṣṭo* || N *uktam* for
tyaktam || 15 bh *yā* for *yo* || 16 N *prathitān na śru*° || 17 Ψ *tena*
 twice, but the second *tena* del. again by little dots over the line || 22 M
satām matikramya || M ins. *sa* before *vartate* || 24 M *pratimadyate* || 25
 bhNΨp *cyuta*; Bh *bhyutaḥ*; APPr with us || M *saṃsthātāt* for *sthānāt* ||
 26 N *galanamatiḥbhīḥ* || 27 ΨP *nayoktir*, M *nāyoktir* || 28 p om. *api ca* ||
 bhNΨPPRMp *pariṇāmū*°, A *pariṇāmo*°; PPrBh with us || 30 bh om. *ca*; N

tathāpi, omitting stanza 236 || 31 In bh, a later hand corrects 'nūjivibhiḥ to 'nūjivinaḥ ||

Page 60.

1 M *mūlabhṛtyoparādheṇa*, Bh *mūlabhṛtyāparādheṇa* || 3 N *simhar āha* || M om. *yataḥ* || 5 M *tad asya* for *tasya* || In Ψ, *nairguṇyam* has been corrected to *vairguṇyam*, apparently by the copyist; PM *vairguṇyam*, Prp *vaiguṇyam*; ABh with bhN || 6 Pr *pūrva bhaya°* || M ins. *eva* after *pūrvam* || M *saraṇagato* || 9 PL¹ *tuṣṭāti* || 13 M *svedatobhyanjano°* || ΨPPRp *svapucchaṃ* || 14 N *sphītā bhavaṃti*; PL¹ *guṇā sphītābhavaṃti* twice || 15 M *truhināgireḥ* || 16 NM *tathā ca* || 17 Over *patitāḥ* a later hand writes in Ψ *kaiya* || 19 bh *avetane* || 20 Pr *naṣṭa pātre* || In bh gloss on *hitam*: *alakṛtaṃ* (!) || 21 Pr *dākṣiṇam* || 22 N *aranye rñ°*; ΨP *aranyarudinam* || M om. *śava*; NAΨPPRpBh and later hand in bh *śaba°* || 23 M *varṣaṇaḥ* || 24 bhNBh *iva nāmitaṃ* || 26 M om. *kim ca* || 27 ΨPPRM *ati* for *iti*; in p *iti* corr. to *ati* || 28 M *kāla* for *kācaśakale* || 30 N *hitavacanam* || bhNAΨPPRM Bh *na* for *ca*; p *ca*; p *śrūyato*, corrected to *śrūyate*; Bh *śrūtaṃ* for *śrūyatām*. In A, two small horizontal strokes over *na* refer to a marginal addition by a later hand: *tulyārthaṃ tulyasāmarthyam* | *marmajñam vyavasāyinaṃ* | *arddharājyāharam mitraṃ* | *yo na hanyāt sa hanyate* | 133 || 32 Ψ *durvinītāni*, corr. to our reading || 33 N *pīṃgalakar āha* ||

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2 M *yajñayatto* || M om. *nāma* || 3 bhN *eva* for *evam*; BhA with us || 4 M *paśyati* || 5 N *nīścitas* || ΨPpBh *tiṣṭati* || ΨPPRp (not M) om. all between *adhvānam* and *gantum* (Pr writing *gatum*), l. 7 || 6 M *yathāśaktim* || M *kim apy* || 7 N *°nivedena* || 9 ΨPPRp *vrajatānena*, M *vrajātena* || 10 ΨPPRMp *caṭkatra pradeśe*; ABh with us || 12 N *sato* for *tataḥ*; a misreading of the form which *ta* has in bh || 13 In N, *prāṇi°* has been corr. to *prāṇa°*; pBh *prāṇaraksāṇe* || 14 bhNΨPPRMp *priyam iva kala°* (N *°kalatre°*, M *°pn°* for *°putra°*); A with us; Bh *priyaputrakalatramitrasvajanaḥ* || 15 N *brāhmaṇar āha* || 18 PL¹ om. *bhagnavrate śaṭhe* || 19 Over *nīhṛtir*—as our MSS. write—later hand in Ψ: *pratīkāra* || 22 M *prāṇi°* for *prāṇa°* || Pr *bhir* for *vipattir* || 23 M *śreyaskārīty* || M *eva* for *evam* ||

Page 62.

1 bhNΨPBh *bruvīti*. A with us || A *bho sādho mām uttāraya* | *tat śrūtvā vrālmaṇobravīt* | *yuṣmannāmagrahaṇena trasate* &c., l. 4. Before *yuṣman°* the corr. of A ins.: *bho vānara tvam prakṛtyā caṃcalāḥ* | *kūpān nirgataḥ san mām saṃtāpayasi* | *vānara āha māivam vada tvām upakāriṇam aham śapathapūrvakam nōdvejayāmi tatas tena dvijena vānaropy uttārītāḥ atha sarppa āha bho sādho mām*

uttāraya | *tato vrāhmaṇōbravit*. But none of our MSS. including Bh, p, K has this short dialogue between the brāhmaṇa and the monkey || *M eva śrutvā* || 5 *N nādrśāmaḥ* for *na daśāmaḥ* || 7 *Pr om. te* || 11 *ΨP māmānugrahaṇōya e°*, with, in *Ψ*, two dots over *ha* || *N om. bhavataḥ* || 12 *M evam uktā grahābhimukhaṃ* || 13 *N guṇābhimukhaṃ* || *ΨPM* (not p) *prāyāt*, *Pr prayātaḥ* || 14 *ΨPPrMp asmin* for *tasmiṃs* || 15 *Pr i, om. ti e* || *ΨPPrp* (not M) *om.* all between *prāyāt* and *atha*, l. 18. In p the missing text is supplied in the margin by a later hand || *M sarpeṣāpy uktaṃ* | *pātālārāṇy ahaṃ nāgaḥ* | *tat trayā kārye smaraṇīyōham ity uktvā pātālaṃ prāyāt* | *kṣa iti sōpy uttāritaḥ &c.*, l. 20 || 16 *bh bhavate*, which a corr. corrects to *bhavatā* || 18 *N om. sa* || *N om. one muḥuḥ* || 19 *ΨPPrp māmāpy* || 20 *N tenābhikītaṃ* || 22 *ΨPM enam* for *evam* ||

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1 *Pr smṛta* || 2 *M veditāny* || *bh āśvāsitasva* (?), corr. by cop. to *āśvāsitas ca*; *N āśvāsitasva sa naiḥ* || 4 *N nirṛtyam* for *nityam* || *bh bhavataṃ*, *N bhavantaṃ* for *bhavatā* || 6 *ΨPPrM graiveyakādikaṃ* || 7 *N om. ca* after *uktaṃ* || 8 *N tat sakāmata sarvaṃ* for *tatsaktam etat sarvaṃ* || *N prasuptam* for *suprayuktaṃ* || *Pr ra* for *tava* || 9 *A* corr. of *bh* corrects *nimittam* to *nirmittam* || *ΨP bhagavān* for *bhavān*; *Pr bhavān*, but one akṣara before *vān* del. with gamboge || 10 *Pr vrāhmaṇa tat gr°* || *Pr sa māmāro-pakārī* || 12 *bhNΨPPrMpBh pādārghā°*; *A* with us, but apparently corr. to *pādārghaḥsina°*; *Bh pādārghāsanaśnānakhādānapānabhojanādīsatkriyāṃ* || *bhN °śvādana°* for *°khādana°* || *N ādisamatn* for *ādisatn* || 19 *N dṛṣtvā* 'bravit, *om. rājā* || *N tvayaīdaṃ* || 23 *M bādhavitvā* for *bandhayitvā* || *N śūlim*, corr. by cop. to *śūlim* || 24 *N ārohayati*, *Pr āropayat* ||

Page 64.

1 *Pr taś* for *taś* || *Pr buddhena* || 2 *ΨPPrMp āgatyaḥbravīc ca* || *bhN ins. te* before *tarō°* || *bhNAΨPPrM asmad*, *Bh asad*, apparently corr. to *asād* by cop., for *asmād* || *N mumoca* || 4 *PrM dakṣyāmi* || 6 *ΨPM hastasparśān*, *Pr hastasparśyān* || 7 *M dṛṣṭā* for *daṣṭā* || 9 *N gārūḍika-tāṃtrika°*, *om. °māntrika°*, *P °māntrikabhaiṣajikā°*, *om. tāntrika*; *L¹ °mātriga-tāṃtrikabhaiṣajikā°* || *bhN °kānā°* for *°kānyā°*. *Bh gārūḍikamāntrikā bhaiṣajikā anyadeśavāsinaḥ*, *A gārūḍikā māntrikā* | *tāntrikā bhaiṣajikā anyadeśavāsinaḥ* || 10 *bhN samuṣparacitaṃ* || 11 *N bhramato* || 15 *ΨP °mātrā tāṃ*, *N °mātrām* for *°mātrāt tāṃ* || *Pr °kṛtamān* || 16 *N pratyupajivitāṃ* || *N om. tasya* || *bh pūjām ca gau° ca*, the first *ca* deleted by copyist || *N om. ca* before *kṛtvā* || 17 *M anaṇi* for *amuṇi* || 19 *M m* for *sarvam* || *bhN atha* (*N* |) *gatārthena* || 20 *N mantritvena* || 21 *bhNΨPPrp* (not

MBh) °sujana° for °svajana°, A *sarvasajjanasametena*, corr. from *snkr(?)tsaj-jana°*; Bh *snkrtsvajjanasametena* || AΨPPrM *bhogādi°*, Bh *bhogādinā tuṣṭenā°* ||

Page 65.

1 N °vāraṇa° for °vānara° || After *iti*, ΨPPrMp ins. 9 (1) *kathā*; P adds *śrīh*; Bh *navamī kathā* || flourish || 2 ΨP om. *vā* || 4 ΨP *vinirvarttagi-tnm* || M *sakaḥ* for *śakyaḥ* || 8 bhNAΨPPrp *nivāraṇīyāḥ*, M *na vāraṇīyāḥ*; A *suhṛdaḥ kleśapathān nivāraṇīyāḥ*; Bh and Śār. with us || 11 N *tathā ca* || Pr om. *yan* || 13 ΨP *śrī* || N *damanaṃ* for *na madanaṃ* || 14 N *ayaṃtrinaṃ* || Over *ayaṃtranaṃ*, gloss in bh: *na phosalāve*, and gloss on the last part of pāda 4: *āpatsalerave* (or °be) *ḍṇapāme* || 15 ΨP *bhujāṅgaḥ sra°*; M *bhujāṅgastastari pi vā* || 16 M *vasanonmukhaṃ* || 18 N *viññāpyamānā* || M om. the words between *pravartante* and *bhṛtya°*, writing *ṇṛtya°* || M *āyāte* for *āyatau* || NPr *duḥkhapāte* || 19 bh *vāhyaḥ*, N *bāhyaḥ* for *grāhyaḥ* || 24 N *siṃhar āha* || 26 bhN *puruṣaś carati* || Ψ *tvariti*, corr. to our reading; p *svariti* || M *bhayāt pūrvam harttu vā* || 28 N *piṅgalakar āha* || Ψ and perhaps bh *śasya°*; Pr °bhakṣyo, ΨPM °bhakṣo for °bhoktā; but cp. Śār. 30, 13 || N *katha san* || 29 N om. *sa* before *śaṣpabhuk* || bhΨ *śasya°*, Pr *śiṣya°*, Bh *trṇabhuk*, A with us || N *vedapādā* || ΨPPrMp transp.: *piśitabhūjo* (Pr add. *ḥ*) *deva°*; but cp. Śār. 30, 14 || 30 bhN *bhojyapūtāḥ*, ΨPPrMp *bhojyabhūtāḥ*; Śār. Bh with us. A *bhojṛbhūtāḥ* || N *tadāpy* || N ins. *evam*, corr. by cop. to *enam* before *anartham* || bhNΨPPrM (not ApBh) om. *na* before *kariṣyati* || 32 N *jagati drohe* || 33 In bh gloss on *tejayati*: *tivrīkaroti* ||

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1 N *siṃhar āha* || bhNΨPPrp (not AMBh) *tvāṃ*, corr. in p into *tham* ! || 4 N *praveksyaṃ* || 5 N *pariśramaḥ* || 6 N *duṃḍukasya*, M *duṃḍakasya* || M *maṇḍtravisarppinī* || 7 L¹ om. *katham etat* || PL¹ *damana*, om. *kaḥ* || 9 M *anasyaḍṛṣaṃ* || 10 In bh gloss on *yūkā*: *jū* || 12 Ψ *pṛsya*, bhNPPrM *pṛspā*, Ap *pṛṇyā* for *pṛṣṭā*; Bh with us || 13 ΨP *saṃvṛtā* || N *duṃḍuko* || 15 bhMp °*subhaya°* for °*m ubhaya°* || 17 M *daivavāśāte* for *daivavāśān* || 19 Pr *samāyātā* || 20 N *ma* for *mā* || After *kutaḥ*, a mark in bh by the copyist's hand refers to a marginal addition by the copyist, who inserts the following between *kutaḥ* and our stanza 257: *uktam ca | ehy āgaccha samāviśāsanam idaṃ kasmāc cirāt ḍṛśyase kā vārttā kim u* (Pr *a* for *u*) *durbalo 'si kuśalam pṛito 'smi te darśanāt | evaṃ nīcajane 'pi yujyati gṛhaṃ prāpte satāṃ sarvadā teṣāṃ yuktam aśamkitena manasā harṃyāṇi gaṇtuṃ* (*gaṇtuṃ* being corrected in bh from some other word which I am unable to make out) *sadā || oḥi 3*. NΨPPrMp have the words *uktam ca* and the stanza in the text, ΨPPrMp transposing *kasmāc ciram* (!) *ḍṛśyase* (Pr °*te* for °*se*) and *pṛito 'smi te da°*. The

third pāda runs thus in Ψ PPrMp: *ity evaṃ* (Pr *eva* for *evaṃ*) *gṛham āgatam prāṇayinaṃ ye lūhāṣaṃty ādarāt*; in d they read *gehāni* for *harmyāṇi* || ABh *kutaḥ* | *gurur* &c. with us || 22 Pr *eka* || 23 Pr *eka*° for *aneka*° || Ψ *prākūrāṇi*, corr. to our reading, apparently by cop. || 24 N *āsvā*, om. *dilāni* ||

Page 67.

1 N *manoratham* || 3 M *athirodhānamdāmnāmayatayā* || Ψ P° *paśalāiḥ* || 4 bhN *sthalajalajakhecarā*°; P *sthalajalajakhecarā*°; M *sthalajalasakhevarā*° || 6 M ins. *āsvādād* after *prasādād* || P *āsvādayitum i so 'bravit* || 7 NP so *'bravit* || 8 N *asmacchayanād* || 10 M *kāyaṃ* for *kāryaṃ* || M om. *na* || 11 Pr *vi* for *vai* || 12 N ins. *uktam ca* before *tataḥ* || 14 p *karṇāmṛtakathānake* || Pr om. *tayā* || 17 Pr *vrahma* || 19 M om. *vā kā* || 20 N *navasamāgatvāt*, M *navasamāgamatvāt* || 21 N *yadā* for *tadā* || 22 Pr *deśakāle* || Ψ PPr (not p) M° ins. *ca* after *evaṃ* || 24 N *dr̥ṣṭapradeśe* || N *dr̥ṣṭo* for *daṣṭo* || M *ukrādadhē* for *ulkādagdha* || N *vṛścikadr̥ṣṭa iva*; M om. *vṛścikadaṣṭa iva* ||

Page 68.

1 bhN *tvaritaram* || Ψ PPr *pr̥ṣṭadeśam*, p *pr̥ṣṭadeśam* || 2 Pr *parirttakam*; *parivartakam* also A (spelling °rtta°); Bh *parivarttina* || Ψ P *duṣṭo*, N *dr̥ṣṭo* || 3 Bh *kim api svedajātam* || P *kimci* | *sthadajavacanam śrutvā* &c. || bhN Ψ M p *anveṣayeti*, Pr *anveṣayati*, A *anveṣaya iti*, Bh *anveṣayatha*, om. *iti*; cp. *tair*, l. 4. The reading of the other MSS. seems to go back to some copyist, who took *parivartakam* for the designation of a royal official; but it is a gerund in *am* enlarged by *ka* || Pr *rājavaca* || 4 N *duṃḍuko* || 5 M *dīkūṃ* for *dīpikūṃ* || 6 Ψ PPr *maṃtavisarppinī* || Ψ PPrMp ins. *nāma* before *vidhi*° || 8 After *iti*, Ψ PPrMp ins. *10 kathā* || 10 N *tyaktā svābhyāṃtarā*; Ψ P *tyaktā* for *tyaktās* || N *bāhyā svābhyāṃtarikṛtāḥ* || 11 In Ψ , a later hand notes in marg. the reading which the textus simplicior has in the fourth pāda: [*ya*] *thā rājā khukhudra[vaḥ]* | *iti vā pāṭhaḥ*. The bracketed akṣaras have now almost disappeared with part of the margin. Cp. WZKM. xvi. 269 || 12 N *piṅgalakar āha* || M om. *katham etat* || 14 In bh gloss on *asti*: *gate* || Bh *kasmim̐ści*, p *kasmim̐ścin* || M °*pari*° for °*parisara*° || bhNA Ψ PPrM *jaṃbuko* (N *jaṃbūko*) *nāma caṃḍarava iti*, p *jaṃbuka iti nāma caṃḍaravaḥ*; Bh and Śār. with us || 15 Pr *sa kadāhāram* || bhN *kṣipām* || 17 In bh by a later hand over *sārameyais* in marg. *kutarām* || 18 N *bhayaṃkarātravarasta*° || Pr *pālāyamānāḥ*, Ψ *pālāyamānaḥ* || 19 Ψ PM (not Pr p) *anupaviṣṭaḥ* || 20 In bh, a later hand corrects *yathāgatam* to *yathāgate* || 21 N *nīlikā*° || 22 Ψ PPr (not p) °*saṃjītam* for °*rañjītam* || bh *saṃvarttinaḥ* ||

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1 bh 'syāgamam; N syāgamanam, corr. by cop. to syāgamatam; ΨP py āgamam, p pyāgamanam; Hamb. MSS., APrMBh with us; Simpl. h kntōbhyaḡatam || ΨP viñāḡite || 3 bhNAΨBh and Simpl. Hh viṇḡyān; in h anusvāra del. with gamboge; Simpl. I with us; Pr vaṇḡyā; M vadyān || 4 bhNΨPPrMp and Simpl. h chreyam; A and Simpl. H śreyam; Bh śriyam Simpl. I chriyam || 6 bhNΨPPr vrajata, A brajata, Simpl. h vrajataḡ, Simpl. H vrajataḡ; Bh and Simpl. I with us || 8 Pp °paṇjarāṇḡasthāḡ || 9 Pr °hiraṇa° || 12 N sthagithkāṇ || 13 bh ins. ca after °dhāratvam || N yena for ye || 15 ΨPPrMBh rājya for rājye; A om. rājye. Read rājyaśriyam with the Ψ-class ? || 16 Pr pura, om. taḡ (at the end of a line); ΨPMpBh puraḡ; Simpl. HIh tatpurataḡ || 19 bh ṣulakita°, corr. by a later hand; NΨ pulikita°, but in Ψ corr. by cop. || 20 ΨPPrM tārasvareṇa || 22 In bh gloss on vāhitā: vaṇḡcitā || 24 Pr pālayitum, corr. to palayitum ||

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1 After iti, Pr adds 11 kathā, Ψ kathā, with a small 11 over the line by cop.; p kathā, P kathā || 11 || flourish || ||, M kathā | 11 || Pr piṅgala āha, N piṅgalakar āha || 2 bhNΨPPrBh śrastāṅgo, M sastāṅgo, A grastāṅgo || 3 Pr adi for adya || N devapādāṇḡkitam || 5 N uktyotthāya || 8 bh arnivṛtam, NPr anivṛttam || 9 Pr om. 'py a || 10 p tathā ca || Pr janmāpi dukkhāya || 11 N sevakāvṛttir || 13 Over rkha of mārkkhaḡ cop. of Ψ writes ṣa; P mūrṣaḡ || 14 bhN āhārann || M svāstho || 15 In bh gloss on vakti: kntaru || Before vakti in Ψ vya, del. again by cop. || Pr va for na || Pr sacako for sevako || bh 'pīja, N pīja for 'pīha || 17 In Ψ carati corr. from carita by cop. || 20 ΨP °parokṣaḡ ca, corr. in Ψ by later hand to our reading || bhN parivittānuvarttinah || 22 bhN pratyāsatyam, corr. by later hand in bh to pratyāsaktim; in Ψ gloss on pratyāsattim: āsannatām || 23 In Ψ gloss on avahitamanās: sāvadhāna || 24 P sadṛśyam || 26 bh sumṣṭenā°, N suṣṭenā°, ΨPPrMp supuṣṭenā°, pu being corrected in p from some other akṣara; Bh supiṣṭenā°; Hamb. MSS. and A with us. We should perhaps read sumiṣṭenāpi, as the author uses the compound miṣṭāṇna p. 137, 13 || 28 bhN ko for kau || 29 bhN cīṇṡtya || M om. muhur || 30 om. damanakasya || 33 ΨPPrM °bhakṣaṇām ||

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1 bhN āgataṇ; p āgamam, corrected to ā°; M āgama || N tad ya naṇṡta-ram || 3 ΨPPrMp ṇpagataḡ || N saṇḡjīvakar || 4 bhN rājñā || 9 NΨPPrMp apūrvā°; M apūrvapratimāṇam viśeṣo || 10 bhNAΨPPrMp yat for yaḡ; Bh (reading pratibhāviśeṣo) yaḡ with us. Śār. also yaḡ || 15 ΨPPr °vihḡṛti° || 16 Ψ jvāyate || 18 bhNPPrMp saduḡṣaḡam, A suduṣṣaḡam, Bh

suduhṣaḥam ॥ 19 N *dr̥ṣan* ॥ 22 N *kuhukā°* ॥ 23 M om. *damanaka* ॥
 N *minimittā°* ॥ 24 ΨP *pararamdhrānveṣiṇāś ca* ॥ M om. *evam etat* ॥ 26
 N *tatra* twice ॥ 27 M *guṇayātinaḥ* ॥ M *ati* for *aviḥnāni* ॥ 32 N
sukṛtān yathā ॥ 33 bhNAΨPPrMp *asaṃbhinnārthamaryādāḥ*; Bh with us ॥

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1 M om. *uktam ca* ॥ 8 N *kaścid* ॥ 10 N *kr̥ḍitaḥ* ॥ bhN 'bhi-
varttate ॥ 12 M *guṇād* for *guṇāśravaṇād* ॥ 15 Pr *tvadako* ॥ P *tavām-*
tikām, corr. by cop. to our reading; Ψ *tavāṃkitām*, corr. by cop. to *tavāmtikām*;
 M *tevāmtikām*, om. *nāyātas ta* ॥ 17 PMp (not ΨPr) *gaṃgā* ॥ p *yāṃti* ॥
 19 N *pr̥thito* ॥ M *sthāpi* for 'sthy api ॥ 20 bhN 'bhāvaḥ saṃ° ॥ 22
 N *usyase*, corr. by cop. to *usyate* ॥ Ψp *asmin sarasi*, but Ψ *ma* in margin, *hā*
 having disappeared with the greater part of the margin ॥ 23 Pr om.
viḥaramāṇayoḥ ॥ 24 N *ulūkar* ॥

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3 Pr *am* for *aham* ॥ 4 Ψ *ivāḥvāse, vā* being del. again by cop. ॥
 7 P *atku* ॥ ΨPPrMp *vane*, om. *padma* ॥ 10 P *priyasudbhat te* ॥ Ψ 'hamm ॥
 14 bhNΨPPrP *vanijjāraka°*, Bh *vanijjāraka°*; A with us ॥ 15 bhN *pra-*
tyūṣe kāle ॥ bhN *prayāṇakaśaṃkham*; AΨPMpBh with us ॥ 17 ΨPM
anupaviṣṭo ॥ N *durnimittam ca°* ॥ 19 Pr 'pyākaraṇam, om. *pūrṇam*; N
 'pūrṇabāṇam ॥ N *ca ulūkanīḍanikaṭavāsi* ॥ 21 bhNΨPPrM a° *vi° ca*
goṣṭitvād iti, p *goṣṭi iti*; Bh *akālacaryā iti*, A with us. Then ΨPPrMp ins.
 12 *kathā*, P adding "flourish" ॥ 22 P *viṣamacittas* ॥ After *sarvathā*
 (Pr 'tkāḥ) ΨPPr the figure 12 ॥ 24 N *viṣakum̐bhapa°* ॥

Page 74.

2 N, misreading the old-fashioned *jḥ* of bh, which is almost the same as
 in our specimen, vol. xi, Table II, no. 9, l. 3 b: *saṃprojjitā°*, P *saṃprejhitā°* ॥
 3 bhN 'praśneṣu (N 'sn° for 'śn°) *svinnom̐ttaraḥ* ॥ 5 In bh gloss on *sikṣito*:
bhanyo ॥ 7 M *citra°* for *vicitra°* ॥ 8 bhNAΨPPrMpBh *paśiṣṇyā°* ॥
 ΨPPrMp 'vinayābhimāna°; Pr 'mali, om. *nam* ॥ 12 N *grāhivittam* for
cittagrāhi ॥ 14 bhΨ *śasya°*; A *śaṣṣabhakṣyaḥ*, Bh *śiṣyabhakṣyaḥ* ॥ ΨP
āmiṣaḥbha° ॥ 15 P *cittam* ॥ 16 Pr *vivāham saṃkhyam ca* ॥ 17
 bhNΨPPrMBh 'śikharam, A 'śakharām ॥ 19 bh *bhadamtah*, corr. by cop.
 to *tada°*; N *pradam̐taḥ* ॥ 20 Ψ 'pr̥ṣitaḥ, corr. over the line to our reading;
 P 'nr̥ṣitaḥ, M 'tr̥ṣiḥ ॥ 21 M *enam* for *pānam* ॥ 22 M *pratisurabhigam°* ॥
 N *mālatim* ॥ 24 Pr *upahāyātvam* ॥ 26 bhN 'rasāsvādulubdhā ॥ 27
 bh *tatkarn̐nyavyajanapavana°*, N *tatkarn̐nyavyajapavana°* ॥ ΨPPr 'preṃṣitaiḥ, M
 'preṣitaiḥ ॥ 28 bhNM *bhūmiprāptāḥ*, ΨPr *bhūmiprāptā*, P *bhūmim̐ prāptā*;
 Śār. SPA and Bh with us ॥ 29 bhN *roṣo* for *doṣaḥ* ॥

Page 75.

1 bh °śyāmābhasom, N °śyāmāmbhasom ॥ 3 M phalaṇakatra for phaṇacakra ॥
 bh N °maṇayor ॥ 6 Pr mūrṣe for loke ॥ M ca mūrkheshu ॥ 9 N °prak-
 ṣṇana° for °pramlāna° ॥ 10 M °putrair for °putair ॥ 12 Ψ PPr kālā ॥
 bh Np Bh °racitaiḥ, AΨ PPr °caritaiḥ, M °varitaiḥ. Our reading is that of
 Śār. ॥ N prem, then beginning of kḥo, then blank for one akṣara, then
 cālayan, cā of course being the misread second half of kḥo. In bh this
 passage has no defect whatsoever ॥ 16 Ψ svābhāvāt, corr. to our
 reading ॥ N vimṛśateti, Ψ PPrMp ganayati for vimṛśati ॥ 19 M om.
 kuryuḥ ॥ M uṣtro ॥ 20 N damanakar ॥ 22 M sāgara° nāma
 vaṇivā (!); Ψ PPrp om. vaṇik; p ins. sārthavāhaḥ after nāma ॥ 23 M
 mñlyā°, om. bahu ॥ N °cailakasya ॥ 24 bh (not N) viṭakanāmā u° ॥ 25
 Pr celakabham ॥ 26 Pr viṣame 'smin for viṣamā, asmin ॥ M nā 'smen for
 'smin ॥ Ψ PPrMp sthānake; the following na is supplied under the line
 in Ψ ॥ 28 bhΨ śasyaṃ, Bh śisyam, A śaspāni ॥

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2 N om. siṃhaḥ ॥ 3 bh N atas for atha; in Bh the passage is
 altered. Śār. and Simpl. Hh atha ॥ 4 bh NΨP °rūpyam; APrp
 with us. In Bh this passage has been altered with the aid of the textus
 simplicior ॥ 5 N saṣ for sattvam ॥ 7 Pr tamaḥ for tataḥ ॥ M itīḥa
 for iḥa ॥ 8 N °citta° for °vṛtta° ॥ Pr sārthavāhaḥ for °hāt ॥ Over
 avagatā, gloss in bh: jñāta ॥ N avagatobhynupapattinā; in Ψ gloss in margin:
 jñātasamāc [the rest -āra ?- torn off with part of marg.] ॥ 10 Our MSS.
 except Pr with us paṃcaceṣu, corrected by gloss. of bh to paṃcameṣu, by cop.
 of p to paṃcakeṣu, which is the reading of Pr ॥ 11 bh N ātyayikāyadī;
 gloss. of bh separates yadī from the preceding and the following akṣaras
 by small vertical strokes over the line ॥ 12 bh N AΨ PPrp sīdanṭo; in
 Bh this passage is altered ॥ bh N ayam for aham ॥ 15 Ψ reads exactly
 as our text; but a corr. adds a second kiṃ over rtḥe of puṣṭyarthanēti. The
 r-hook of rtḥe is in Ψ prolonged to the middle of the horizontal stroke
 of ne (written ण). Hence PL¹ adopting the false correction and taking the
 prolongation of the r-hook as an ai-stroke, puṣṭyarthē kiṃ naiti; M puṣṭyā
 kiṃ naiti ॥ N siṃhar ॥ 17 In bh gloss on mamōpānayadhvam: yñyam ॥
 bh N teṣāṃ for tato ॥ 18 bh N ūceis for ūcus ॥ 19 N krīḍayā ॥

Page 77.

1 Pr ins. pavatā after bhavatā ॥ N om. param ॥ 2 bh (not N) āste,
 M asmiṃ for asti ॥ N śṛṅgāla ॥ 3 ΨP vinyapya ॥ 4 ΨP tiṣṭatu ॥
 Ψ PPrMp and Simpl. H om. grhaṃ; Bh A and Simpl. Ih with bh N ॥ 5
 Pr npadīśya for ulldīśya ॥ 6 Pr svāmīna ॥ 8 N diśo for devādeśo ॥

11 Over *pāpādharma*, gloss in bh: *he* || Pr *yaty* for *yady* || Ψ P Pr Mp *vyāpādayisyāmi*; Hamb. MSS. with bhN || 15 Ψ *pradhānam*, corr. by the copyists to *pradānam*; but the original reading is still well visible || 18 N *abhaya-pradhānam* || 19 Pr *eva* for *sa* || 20 Pr *prayati* || 21 bhN *eva* for *svam* || 22 In bh, *nya* of *anyathā* is partly worn off, but still to be made out with certainty; gloss. however writes over it *nya* in order to ascertain the reading. The copyist of the MS. to which N goes back, misreads the original *nya* for *tha* and takes the second *nya* for a correction; hence N reads *atha anyathā asmākaṃ* || 24 M *ya* for *ye* ||

Page 78.

1 bhN *tasmād asmābhiḥ* || 2 bhN ins. 'pi before *vahni*° || 5 PL¹ *yasmin* for *tasmin* || 6 N *nābhigamdhe* || Ψ P Pr (not p) M *bhavaṃti* for *vahaṃti*; but cop. of Ψ adds in marg.: *vahaṃti pāṭhaḥ* || 7 Pr *rācate* || 8 M *tam* for *tān* || 9 bh *mahatī vesthā*, corr. by gloss. to *mahatī vecchā*; N *mahatī vascehā* || 10 bhN *kṣudrāt* for *kṣudrogāt* || 11 N *paralokasya pra*° || Ψ P Pr p *śarīra*°, M *śarīre*° for *svaśarīra*° || 13 N *bhṛtyeṣu* for *bhṛtyasya* || 16 Ψ P (not Pr Mp) om. *prāptaṃ* || 19 Pr *devasyāpyūyātānā mama* || 20 bh *svarggaśaktir*, N *svargaśaktir* || 21 N *mṛtyo* || 22 In Ψ *padam* corr. from *madam* by cop. || 23 Ψ P °*bhakṣiṇāt*, in Ψ corrected by copyist; but the correction is not clear, as the caret, which is put as deletion mark under *i*, looks like part of the *i*-stroke with a dot to its right, the angle being not closed ||

Page 79.

5 N *prāpta* || 6 Over *apasara*, gloss in bh: *tvam* || Pr *tathānuṣṭitaḥ* || 8 P Pr p °*dhāraṇam*; M *prāṇam* for *prāṇadhāraṇām* || Ψ P Pr Mp add. *yataḥ* after *uktaṃ ca* || 12 bhN *svalpakāyaś ca jā*° || Between *svajātiyaś ca* and *nakhā*°, bh P Pr ins. *śāca*, N Ψ *śvāca*, M *śvāva*; p *ścāravaca* deleted by smearing with gamboge; A ins. *ca*, deleted by smearing with gamboge; Bh with us || N ins. *ca* after *eva* || 13 N *dvīpi* for *prāṇaiḥ*. This seems to have been, in some previous MS., a correction of the faulty *dvīpi*, p. 79, l. 19, written in the margin and put into the text in a wrong place by some thoughtless copyist || 16 Ψ P Pr M *etadārthaṃ* || M *saṃsagram* for *saṃgraham* || 17 M °*vasāneṃte* for °*vasāneṣu na te* || 18 N *aparasaratu* || Ψ P M p *prabhuṃ*; Pr om. *svaprabhuṃ* || 19 N *dvīpi* (see remark on 79, 13) || 20 N *sarggavāsah* ||

Page 80.

1 Pr *śobhanāny* (om. *vacanāny*) || 3 Ψ P Pr Mp *vijñāpayāmi* || 4 Pr *yuktaṃ muktaṃ* || 5 bhN Ψ P Pr p *nakhāyudhatvāt kathaṃ*, M *nakhāyudhatvā kathaṃ*, A *nakhāyudhatvāt tat kathaṃ*, Bh *nakhāyudhas tat kathaṃ* || 7 N

manasyāpi || 9 In bh, *viññāpayāmi* has been corrected, perhaps by cop., to *viññāpayāmi*, but the correction is not very clear. N with the other MSS. || 12 N *mayobhaya*° || 13 bh *pa*, N 'pa for 'pi || M om. *nti tāṃ ga* || 14 N *projjita*°, a misreading originating in the old-fashioned form, which *jḥ* has in bh; see remark on 74, 1 || M om. *yāṃ gatiṃ* || 16 Pr om. all between °*nayano* and *bahavo*, l. 21, inserting the missing text after *rājā*, l. 22, and repeating the words from *bahavo* to *rājā* incl. || 17 N om. *taḥ a*, writing *bhaksitoham* || 18 After *iti*, ΨPPrMp add *kathā* | 13 ||; P adds a flourish || 20 bh *grḍhraparicāra* and °*paricārād* || 22 N *linyeta* (pse in bh resembles *ṇṇe*); M *lipsate* || bhNPr (in both places, see above, l. 16) °*pravāritas*, M °*pravaritas*, p °*prasāritas*; AΨP with us; Bh °*pratārītaś ca* || P *vicāritas-turājāvicārākṣamo* for *vicārākṣamo* || 24 P *paricāro* || 25 ΨP *āhaḥ* ||

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3 Pr *pathyodanam* || bh *mahāṃjanastambhām*, corr. by corr. to *mahājana-stambhā*; N *mahājanastambhām* || 6 ΨPrp *bhayānakam*, P *bhakānakam*; M *bhayānaka* || 8 In bh gloss over °*dupasarpāṇam*: *sevā* || ΨPp *evāsreya*, in p deleted again || N om. *iti* || Gloss of bh in margin *rathakāreṇōktam* || 10 M *bhaksitavyam* || NΨPPrMp *bhrātrjāyopa*° || 11 N *tataḥ* for *yataḥ* || 13 bhN *bhakṣa*° || ΨPPrMp om. *ghṛta*, which in p is supplied in the margin || 14 A °*sākhavartti*°; Bh with us || N °*khādyā*° for °*khādyaka*° || 15 Pr *kṛtaya* || 16 Ψ *pradatta*, bhN *pradattā*, corr. in bh by corr. to our reading || 17 Ψ *pratyaham āgaṃtavyam*, but *trā* add. in marg. by cop. || 18 M om. *ca* after *evam* || M *prītipūrvam* || 19 In bh gloss on °*vihitasauhi-tyaḥ*: *trptaḥ* || 20 Pr om. *na* || 21 bh *gacchasi*, N *gacchāsi* ||

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4 Pr °*māsenā* || 5 ΨPPrp *tat śrutvā* || Over *karīṣyāvaḥ*, gloss in bh: *āvām* || 7 N *bhavatopi* || M *viśeṣam*, om. *viśiṣṭam bhakṣya* || 9 N transp.: *atha ra*° *siṃham dūrād eva duṣṭa*° || 11 bhN jump from the first *ārūḍhaḥ* to the second *ārūḍhaḥ*, l. 12, om. one of them and all between them || 12 Pr *āyāntam* || 15 After °*yāśrītānām*, ΨPPrMp add 14 *kathā*; P adds a flourish || 17 M *mṛdu nāny*, om. *nā salilena khanyamā* || 18 In bh gloss on *avapūṣyanti*: *nāsaṃ prāptumvamti* (!), in Ψ gloss by cop. *hīnāni bhavamti* || 19 In bh gloss on *upajāpa*°: *bheda* || 21 Pr om. *yuddhāt* || N *yuddhate*, a misreading for the old fashion of writing *e* by a vertical stroke before an akṣara || 22 N *ye* for *yān* || Pr °*saṃdhais* || 27 Pr *sukhāvaddhan* ||

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2 bhAΨPPrMpK unmetrically *dvipaturagasacāmarāḥ*, N *dvipaturagasa-mācarāḥ*; Bh with us || 6 bhΨPPrMBh *tathāpy*, A *tathāpi*, N *taḥpy* for

tad apy || bhN *uktam* for *ayuktam* || 9 M om. *ca* after *āha* || 12 N *ṭididibhād* for *ṭittibhād* || 13 Between *etat* and *damanakaḥ*, M ins.: *damanaka āha* | *katham etat* || 15 bhNΨPPrM *jūṣa*°. Corr. of bh writes *ū* over *jū*; ApBh with us. As to the origin of the corruption see the form which *jḥ* has in our Table II, no. 9, 1. 3 || 17 N *parirṣṭā* for *pativratā* || 18 N *datukānābaddhaphalā*; Pr °*lūraddha*°; M °*ṣalā* for °*phalā* || 20 M *prasave* || ΨPp *ṭattibho*, in p corrected || bhN *natv* for *nanv* || 21 N *prasurveti* || 22 Pr *abhyarthah* || bhNΨPPr *sa dūram*; correct our text, which gives the reading of ABh || 24 ΨPPrM (not p) *eva* for *eṣa* ||

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2 N *drṣṭvāṭa* || M om. *durāsadam* *kojayaṭi* || 3 N *grīṣmātapas ta*° || 4 N *madāṃdhasya nāgasya* || Over °*nāgasya* gloss in bh: *gaja* || 6 Pr *maru*, om. *ti* || M *prabhāke* for *prabhātike* || 8 M om. *kumbha* || 11 Over *apahara* gloss in bh: *tram* || In bh gloss on *matto*: *sakāśāt* || N om. *pādas d* of *āryū* 320 and *ab* of *āryā* 321 || 14 Ψ om. *sā*, but cop. supplies it in marg. || 16 N *hāṇyā* for *hāsyo* || bhNΨPPrMp *bhaviṣyati*, A *bhaviṣasi*, Bh *bhaviṣyasi* || 17 In bh gloss on *hadate*: *karoti* || 18 Ψ *rātmanah* || ΨPPrM om. *svayam* || Pr *sārāsāre*, om. *iti*; ΨPp (not M) *sārāsāreti* || *veti* all our MSS. || 19 Pr *ākhā* for *ātmā* ||

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2 N *kāṣṭābhṛṣṭo* || 3 N *ṭiddibhar* || 5 In Ψ *nāma* added over the line by cop. || 8 ΨPPrMp transp.: *sara idaṃ* || Pr *anya* || 11 N *viyogaḥ du*°, ΨPPrM(not p) *viyogāt duḥkḥāc* || bhNM om. *ca*, writing bhN *duḥkḥād*, M *duḥkḥān* || 17 ΨPPrMp *sahānetum* || 18 bhN *asy*, ΨPPrM(not p) *abhy* for *asty*; Bh with us; A *asty apāyāḥ* || 19 bhΨ *daṃṭasaṃdeṣena*, but in Ψ the *e*-stroke deleted again by cop., N *daṃṭasaṃdeṣena*; A *daṃṭam* | *sadaṃsaṃdaṃṣena*, Pr with us ||

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1 ΨP *pyaṣṭi*° for °*yaṣṭi* || 2 N *bhaviṣyati* || 4 ΨPPrMp °*nagarasyō-pari*°; ABh with bhN || 7 M *śrutvā palād*, om. *sannamṛtyns cā*; Pr ins. *am* after *cāpatād* || 8 bhP(not p) *bravan* || Ψ *eva vāsrayāt*, corr. by cop. to *evāsrayāt*; hence PPrMp *evāsrayāt* || 9 Pr *nīlitaḥ* || 11 N om. °*ham* || Before *iti*, bhNAΨPPrMp ins. *api* (*hitakāmānām api iti*); Bh with us || After *iti*, ΨMp ins. *kathā* 16, PPr *kathā* || 16 || P adds flourish || 13 ΨPPrMp °*matis tathā* || 14 bhN *ete* || P *mukham* || In Pr gloss by a later hand on *yadbhaviṣyo*: *daivaparo* || 15 M *sā kathāṭi* || 17 bhNA °*drahe* for *hrade*; in bh gloss over °*drake*: *hrade*; Śār. 45, 8 with ΨPMP || M *mahākāyo*, om. *yās tra* || 18 N ins. *ca* after °*vidhātā* || 20 Pr *matsyabamdhūnām* ||

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1 Pr *paresvo* ॥ 2 Pr *apicchinnam aśrotasaṃ*; in Ψ, *avi*° corr. from *api*° by cop. ॥ 5 N *tatsamayopacitā* [corr. by cop. to °*ta*°] *karmanā* ॥ 7 N *tā* for *vā* ॥ M om. *vā na vēti* ॥ bhN *cēti* for *vēti* ॥ 8 Pr *parivaktuṃ* ॥ 9 Pr om. *ca* ॥ 11 Pr *siddhyati* ॥ 12 bhNΨPPrMp *eva* for *eṣa*; ABh with us ॥ 14 bhΨPPrM °*samete*; ABh with us ॥ 16 bhNAΨPPrM *jalasyāmtar*, cp. Śār. 46, 1; pBh with us ॥ 17 bhN *jalād* ॥ 18 N *sthitaḥ* for *sthāpitaḥ* ॥ bhN *jalāśrayaṃ*, Bh *jalāśraye*; A with us ॥ N om. *praviṣṭaḥ* ॥ 19 bhNBh *samullasan*; A with us ॥ Pr °*laguṭa*° ॥ bhN °*jarjitaśarīraḥ* ॥ 20 Pr *taḥ* for *taiḥ* ॥ 21 N *bravīt* ॥ After *iti*, p adds *kathā*, ΨPPrM 17 *kathā* ॥

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1 bhN *tatra* for *tan na*, in bh corr. to our reading by corr. ॥ 4 Pr *devaḥ*, bhNp *iva* for *divaḥ*; in N, *ḥ* has been added subsequently ॥ 8 bhN *śiśūnām* for *śūnyam* ॥ 9 bh transp.: *yad ā° me*; N with the other MSS. ॥ 11 ΨPPrMp ins. *yan* before *na* ॥ 13 For *bhadre* Pr *ṭi* [this corr. from some other akṣara by cop.] *ṭi*, with *bhī* add. over the line ॥ ΨPPrMp *yad* for *yāvad* ॥ 14 Pr *āyaputra* ॥ 15 ΨPPrM *samudre* *vigrahaḥ*, but cop. of Ψ adds *ṇa* exactly over *dre*; p *samudreṇa vigrahaḥ*, corrected by third hand to our reading ॥ 16 M *apidaivātmatāḥ* ॥ bhN *samutsakaḥ* ॥ 18 N *prāha* ॥ Pr *priyaṃ* ॥ 20 Pr *krtrō°* ॥

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1 In Ψ gloss by cop. on *vipruḥ*: *biṃdu*; the same gloss in p by third hand ॥ ΨP °*vāhinyāṃ* ॥ At the beginning of a new page, Ψ repeats the preceding words from *sakalam* (incl.) 88, 21 to *caṇvā* incl., but this repetition is bracketed by cop. ॥ Pr *aśrayethajalpitenā* ॥ 2 N *prāha* ॥ 3 ΨPMp (not Pr) *anirveda* ॥ bhN °*sannibhāḥ* ॥ 5 N om. *yataḥ* ॥ 6 Pr *pau*, om. *ruṣaṃ* ॥ 10 M ins. *hiṃ* between *api* and *vihagān* ॥ 12 bh *samudro*, and an *o*-stroke over the line, corr. by corr. to *samavā*; then the copyist leaves out a blank for 5 akṣaras, filled in by the corr. with *jahadurjayāḥ*, *jaha* being again corr. into *hi*, the reading being now *samavāyo hi durjjayaḥ*; but the corr. adds beneath the line *samudāyo hi*; N *samavāyo* for *samudāyo* ॥ bhN *hi durjjayaḥ* for *jayāvahaḥ*. Hamb. MS. H *balāvahaḥ*; Bh *samavāyaḥ sudurjayāḥ*, A with us ॥ 13 The *ṣ* of *āveṣṭyate* in bh is so small, that *ṣṭya* looks almost exactly like *dya*; hence N *āvedyate* ॥ 15 bhNAΨPPrMp *caṭakā*; but cp. p. 90, ll. 3 and 15. Bh with us ॥ 16 bhN *mahatāṃ ca virodhena* ॥ 17 M *ṭiṭṭibha prāha* ॥ 19 Ψ °*gahane pra*°, corr. to our reading by cop. ॥ 20 Pr *saṃtatikāler* for *saṃtatir* ॥ 22 N *caṭakayugmam āśritāṃ* ॥

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1 In Pr gloss on *puṣkarā°* by later hand: *śuḍādaṇḍeṇa* (l) || P *śirṇṇāni* ||
 2 Ψ *caṭakayugā*, writing the following *laṇ* so as to cover part of the wrong
 ā-stroke; P *caṭakayugālaṇ* || 3 N *sthūpatya°* for *svāpatya°* || 5 M
tadadu [2nd hand adds *h*] *khita*, om. *duḥkha* || 8 bhΨPPrMp om. *ca*
 before *mūrkhāṇāṇ*; bhΨPPrM insert it after *mūrkhāṇāṇ*; NABh Hamb.
 MSS. with us || 11 ΨPPr *tadduḥkkhāl* || Pr *anertho* || M *niṣevatā* ||
 13 M *upatiṣvati* || 15 ΨPPr (not p) *caṭakā*, M *chaṭakā*. bh seems to
 have had originally our reading, but corr. to *caṭakā*; N with us || N *madān*
ma saṃ [*saṃ* deleted by cop.] *ma saṃtāna°* || 17 bhNAΨPPrMBh *kiṃcid*;
 see above, p. 32 || 18 bh *vinivartate*, but *vi* del. by cop. N with us || M
 om. *viṣamāsu* || 20 ΨPp *apakṛtya*, in Ψ with a small *u* over the initial *a*;
 but with bhNPr the Hamb. MSS. have exactly the same readings as our
 text, except Hamb. MSS. *kṛtaṇ* for *naraṇ* || Pāda c in M only: *upakṛte*
yoḥ || 22 Pr jumps from the first *syād* to *syāt* 91, 2, om. one of them and
 all between them || 23 N *sarpo* for *sarvo* ||

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1 M om. *tathā ca* || 3 Pr *nivṛttiḥ* || 4 Pr om. *paraṇ* || 6
 bhNAΨPPrMp *caṭakayā*; Bh with us || 7 bhNAΨPPrP *caṭakā*, M *caṭa*-
kāṇ; Bh with us || 8 N *sāhāryyaṇ* || 9 N *makṣikā prāha* || N *bhadre* ||
 10 N *jamtūko* || 13 ΨPPr *vikalpyante*, M *vikalyaṇ* for *vikalpante*. In Ψ
 gloss by cop. *vikalpyaṇ na prāpt[avyam i]ti* 12 *jñāyā*. The bracketed
 syllables I supply by conjecture. In the MS. they are torn off with part
 of the margin || 16 In bh *janasya* corr. to *gajasya* by corr.; N with us ||
 N *gatā* for *gatrā*; M *gatāsyā* for *gatrā tasya* || 17 N *nimīlito* || 18 Pr
taṭa°, om. *gartā* || 19 N *jalāśraye* || bhNΨPPrMp *muktā* for *matrā*, in p
 corrected to our reading, which is that of A. Bh *gatrā* || 20 bhN
patilāḥ, *ta* being corrected by the copyist of bh from *tva* || 21 ΨPPrM
nimīlītākṣaḥ ||

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1 bhNAΨPPrP *caṭakā*, M only *vaṭa*; Bh with us || After *iti*, Ψ adds
 || *kathā* 18, P *kathā* || 18 || flourish ||, Prp 18 *kathā*, M *kathā* || 18 || 2
 bh *suhṛtsamudayena*; N *suhṛtsamudāya vinā na* for *suhṛtsamudāyena* || N om.
iti || 5 N *tenaivam* for *naivam* || 7 N *°loha°* for *°loṣṭa°*, omitting
nicayāḥ and the following words to *sya* (excl.) of *mahodadhivigrahasya*, l. 9 ||
 bh *°niścayāḥ* || Pr *pūrayāmiḥ* || 9 N *prāttakālaṇ* || 10 N *nyagrodha*-
vāśi || 11 M *vāsyati* for *dāsyati* || 12 N *śrāvyaṇ* || M *vṛddhā ye*, om.
nāṇ te vṛddhā || N om. *hi* || 22 bhN *kāle kramāt* ||

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1 Ψ *kathācit* || 2 M *āhārārtha* || 3 Pr *haṃsāvāsedu* || 4 M *kṛtāhārā* for *°vihārā* || 6 bhN *°baṃdha*° for *°bandhana*° (N *°yyasanam*) || M *ma* for *mama* || 7 N *sarvēpi vi*° || bhNA Ψ PPrM (not p) *sma*, in A visarga added over the line; Bh with us || 9 M *athāsan prāha* || bhNA Ψ PPrBh *kuruta*, M *kurut*. M's reading is to be explained by an aistroke of *°तिस* (i.e. *°tais*) l. 12, whose left-hand end goes exactly to the nether end of the vertical *ta*-beam and which looks like *virāma* || 10 Ψ PMp *sameti*, Pr *samete* || M *hir* for *bhavadbhir* || Ψ PPrMp *mṛtarūpeṇā*° || 14 Ψ PPrP *viśrabdhmatinā*, M *viśnaṣkamatinā* || 15 L¹ ins. *sa* after *kramena* || N *sarvepi* || N *°miti*° for *°mati*° || 18 After *iti*, Ψ Pr add *kathā* 19 || ||, P *kathā* || 19 || flourish || ||, M | *kathā* || 19 ||, p *kathā* 10 (!) || 19 Ψ PPrMp ins. *pi* after *sarve* || N Ψ PPrP only *haṃsāṃtikam*, M *haṃsātikam*; ABh with bh || 21 M *eka* for *eva* || 22 Ψ PPrM *ākraṇḍaraveṇa* || 23 M om. *'pi* after *garuḍo* ||

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1 bhN *samāyātaiḥ* for *samaye taiḥ* || M *°viyogakam duḥkham* || 2 N *patirājñe*, corr. from *patirājāya* by cop. || 3 bhN *°jivito* || 5 In bh gloss over *pracchannam*: *guptam* || 6 M *hudnḥ* (sic!); Pr *hudaḥ ke*, om. the following akṣaras to *nagātro*, l. 10 || 10 Pr *ta* for *tatra* || 12 Pr *sarvattaḥ* || N *°tacum* for *°tanum* || 13 N *upagato* || 16 Pr om. *tan*; Ψ PMp om. *ta* of *tan*, writing *nnūnam*; in p *ta* has been supplied by 2nd hand || 19 After *iti*, Ψ ins. *kathā* 20 ||, PPr *kathā* || 20 ||, P flourish || ||, M *kathā* || 20, p *kathā* 19 ||

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1 N *prāha* for *āha* || 2 Ψ Pp *abhikiti* || 3 N *garuḍa prāha* || 5 N om. *na* || 8 M *tataḥ* for *tat* || 10 M om. *na* || 11 Pr *kalaval* for *putraval* || N *lābhayen* || bhN Ψ PPrP (not M) *chreyam*, A *śreyam*; Bh with us || 14 N *samānitās* || 16 Pr *ālokya*. In Ψ , *avalokya* has been corr. from *ālokya* by cop. || Pr *pramyōvāca* || 18 bhN *bhagavan lajjayā* || Pr om. *mayā* || 19 bhN *cchalatām* || 22 N *bhagavatā muktam* for *bhavatā* ||

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1 In bh, *samudrād a*° has been corr. by corr. into *samudrāṃḍakāny*, which is also the reading of N || M *saṃtoṣāsura*° || 2 bhN *gacchāmaḥ* || 3 Pr *ānuyāśiram*, Ψ PMp *āgneyaśaram* || 5 bh Ψ P *°cakitam sakalā*°, in bh corr. to our reading by cop. || 8 N *ajñāyeti*. After *iti*, PMp ins. the number 21, omitting *kathā* || bhN *avagatas tatvārthaḥ* || 10 bhNA Ψ PPrMpBh *praśastāṃgaḥ* (N *°ṃga*). Cp. Śār. 47, 4, and above, 70, 2. In SP and Simpl.

the passage is altered. The corruption of our MSS. of Pūrṇ. may originate in a correction of some previous MS., where *sra* or *śra* was written over *śa*, which some copyist misread for *pra* || 13 N *utthāya* for *uktā* || M *karaṭasakāśaṃ* || 14 bhNΨPPrM *bhīṇḍitaṃ*; ApBh with us || N *karaṭaka prāha* || 15 bhN *jñāsyasi bhavān* || N *karaṭaka prāha* || 17 bhN *ivāmbhasā* || 18 N *damanaka prāha* || 20 N om. *hi* || 22 N *kṣamayo* || N *niṣṭā* for *viṣṭhā* || M om. *vā niṣṭhā* || N *yaśyeham* || 24 N *damanaka prāha* || 27 bhN *pūvāpakāriṇaṃ* || 28 PL¹ *anyatra* for *anyac ca* || bh *viḥato*, N *viḥito* for *niḥato* || bhN *era* for *eṣa* || ΨPMP (not Pr) *bhaviṣyasi* || 30 N *caturakopamā* || 31 N *karaṭaka prāha* ||

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2 bhN °*caturakāśaṃku*° || 5 ΨPPrMp *āśritaḥ* || 8 ΨPPr (not p)M om. *te* || 11 N *svāmi* || N *buddhipraveṇa* || 12 N *tathā* for *yathā* || N ins. *ca* after *vyāpādayati* || 13 bhNAΨPrp *akṛtaṃ*; PBh and Simpl. MSS. Hh with us || 14 In Ψ gloss by cop. on *tūp*: *buddhiṃ* || 17 N *varīṣyāmi* || PrM *tataḥ*, ΨP *tata* for *tac* || 18 ΨPPrMp om. *bho* || 19 N *adhikarpaḥ* || 20 bh *driguṇālābhena*, corr. to our reading by cop. || 21 Ψ *prāṇaṃ bhavati*, but *yātrā* supplied by cop. under the line || 22 N *saṃkukarṇa prāha* || 23 M *evam deva* for *etad eva* ||

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3 bh *tataścaścaturaka*, the first *śa* del. by cop. || 5 P °*āstasamayā*° || 6 N *caturaka prāha* || N *tvam* for *cvam* || 9 Ψ *idatm* || ΨPPrMp *eva* for *evam* || ΨPPrM *pratipanna* || bhN *siṃhamatāhato* || 11 Pr *āha* for *āsa* || 12 N *stvihaṃ* for *siṃhaṃ* || 16 N *kravyamukha prāha* || 19 N *caturageṇā*° || 21 N *kenāpi*, *pi* being deleted by cop., who continues *gram* || bhN *uṣṭram* for *uṣṭra* || 22 N *vyāpādaya ity* ||

Page 99.

2 N *deśaṃ gataḥ* || 3 M *kiṃcint ta sṛtya* || 5 M *evam sminn* for *etasminn* || bhNAΨPPrMpBh *dāserakanātho*, M *dāserakānātho*; Simpl. MSS. H *mahādāserakasārtho*, I *mahādāserathakasārtho*, h *mahān dāseraja*[*ja* del. by corr.]*kasārtho* || 6 ΨPPrM *grīvābaddha*° || bh(not N)AΨPPrP °*raṇatkāra*° for °*raṇatkāra*°, M *grīvābaddhavyahatā*[corr. to *ta*]*ghaṃghaṭhanatkārakārī* || N *samāgati* || 7 ΨPPrMp *siṃhaś caturakam* for *siṃ° ja*° || 10 bhΨPPrP *gamyatām* 2; in N, *ra* is written for 2, the copyist foolishly misreading this figure || 11 bhNAΨPPrMpBh om. *mām* || 12 N *caturaka prāha* || 15 bhNΨPPrP *grhī*° (in bh corr. by cop. from *grahī*°) for *grahī*°, M *gahī*°; Bh *grhīṣyāmi*, A *grahīṣyāmi* || 16 M om. *pitr* || 17 N *grupaiti* for °*bhyupaiti*° || 20 After *iti*, Ψ ins. *kathā* 21 || PPr *kathā* || 21 || P adding

flourish ॥ ॥; p *kathā* 21, M *kathā* 1 21 ॥ 21 N *taddanyenāpi* ॥ 22 N *nirjanavanam* ॥ Pr *svāmi* ॥ PL¹ *ca* for *hi* ॥ 23 N *dūrastho smāti no* *svaset* ॥ 24 bhM *dīṅghe*, corr. in bh by corr. to *dīṅghau* ॥ N *bāhu* ॥ ΨPPrM *pramādināṃ* ॥ 25 Pr *ivānūsarāmi* ॥ N om. *matvā* ॥

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5 Pr *nitya* ॥ APrM *anāyikṛtaṃ* ॥ 8 bhPrMp °*vikīrttita*°, ΨP °*cikīrttita*°, N °*vikīrtita*°, in p corrected to our reading; ABh °*vikarttita*° ॥ N *svaśṛṅgābhyāṃ* ॥ 9 bhN *kasmād* for *tasmād* ॥ Pr *apitya* ॥ 10 Pr *karakah* ॥ N *paraspara* ॥ bh *sākṣepaṃ*; the cop. writes 2 over *kṣe*, 1 over *paṃ*; N *sāpekṣaṃ* ॥ 12 M *tata* for *tatas* ॥ M om. *na nītitattvaṃ* ॥ 16 Over *avidhinā*, cop. of Ψ writes *yā dhavitu*, N *tvaṃ vidhinā* ॥ M *daḍḍodyamaṃ*, ΨPPr (not p) *daṃḍodyamaṃ* ॥ 19 ΨPr *sāmaivā*° in Ψ corr. from *sāmnaivā*° by cop.; P (not p) *sāmevā*°, M *sāmnevā*°; *sāmnaī*° also Hamb. MSS. and ABh ॥ 21 Pr *mūha* for *mūḍha* ॥ bhN *maṃtrapadam* ॥ 23 N *sāmādi* ॥ Pr *daṃḍamaryamto* ॥ 27 M om. *siddhiḥ syāt tatra* ॥ 31 Pr *satvahiṭā* ॥

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2 In Ψ gloss over *balavatāṃ* by cop: *eteṣāṃ* ॥ bhN *upāyāḥ krānti*° ॥ In Ψ, gloss by cop. upon °*yākrānti*°: *prasara* ॥ 3 ΨPPr (not p) *atibhūmigato*, with gloss in Ψ by cop.: *ahaṃkāra* ॥ M *yāto* for *gato* ॥ bhN *ātmā vi*° ॥ 5 Pr *yā* ॥ bhPr (not Ψ) PMpBh *labdheṃ*°, N *lādbheṃ*°, A *labdhe*° ॥ Pr °*nigrahā* ॥ 6 bhN *dharmeṇa yā* ॥ 7 M *saṃjayate* ॥ 9 Cop. of Ψ om. the words *tad yathā* &c. to so excl. line 10, but supplies them in marg. ॥ 10 P °*vibhāgme*, L¹ °*vibhāṇma*, PrM °*vibhāgena*. The readings of PL¹ are misreadings of the form which *go* has in Ψ, where a small stroke unites the second vertical stroke of *g* with the somewhat longer second *o*-stroke with the result that it looks like *gma*. The copyist of the archetype of PrM took it for *ga na*. The first *o*-stroke before the akṣara was naturally taken by the copyist of P and that of the archetype of PrM as *e*-stroke, whereas the copyist of L¹ took it for the initial stroke of *ṇ* ॥ After *iti*, ΨPPrMp ins. *paṃcāṃgo maṃtraḥ* ॥ 11 Over *mahātyayo*, gloss by cop. of Ψ: *vināśa* ॥ bh *taṃdava*, the corr. writing 1 over *va*, 2 over *da*; N *taṃvamda* for *tad atra*; ABh with Ψ ॥ 12 N *vinipātaś* for *vinipātapratikāraś*, Ψ °*kāraḥ kāryasiddhiś cēti paṃcāṃgo maṃtraḥ*, the words from *sōyam* incl. to *maṃtraḥ* incl. being bracketed by cop., who writes again *sōyam* and the following text to °*kāraś* ॥ bhNΨPPr (not p) MBh *bhinnasaṃdhyānaṃ*, A *bhinnasaṃdhyānaṃ* ॥ 15 N *pātayitūśakti* for *pā*° *a*° *śaktir* ॥ ΨPPrMp *eva* for *asti* ॥ Pr *nākho vṛddhartum* ॥ Bh *utrapiṭiṃ*, M *utripiti*, Pr *uttipiṭiṃ*, bh *ṭaṃkanikāṃ*, N *ṭaṃkanikāṃ* for *utripitiṃ*; cp. WZKM. xx. 402; AΨP with us, Simpl. MSS. H *utrapiṭiṃ*, I *ntrāpaṭiṃ*, h *atrānāpaṭiṃ* ॥ 18 N *catuprabodhanaṃ* ॥ ΨPPrMp

ivāṃdhakṛt || 21 Pr ins. *karaṃ* before *karaṭakaḥ* || M agūt for *agamat* ||
 23 bhNΨp *nīcamanānu*°, in Ψ corr. to *nīcamanonu*°, which is the reading of
 PPrM; in p first corrected to °no°, then to °tā°; in Ψ gloss: *bhavaṃti*. Śār.
 SPc, ABh with us. Cp. SPK; n(v) *nāṃcamatānuvṛttino*; Simpl. MSS. HI
nīcajanānuvarttino, h *nāṃcajanānuvartrino* || 26 P *sapanna*°, N APr *saṃ-*
panna°; Bh with us || 27 N °*parijasya* || 28 M °*vidā* °*smanmamṭriṇā* ||
 31 Pr *vivikta rājānaṃ* || N *icchāmi* || N *kiṃ na tsi* ||

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1 ΨPPrM om. *kiṃ ca* || M *puruṣe*; in Ψ gloss by cop. on *paruṣe*: *kaṭhore*,
 r torn off with part of margin, e still visible || Pr *advesyam* || 2 PPr
śāvyam, M *sovyam* || bhN *ca* for *hi* || 5 Pr *śācyena* || 7 bhN *puruṣeṇa* ||
 9 M *tathā ca* || Pr *bhṛtyayatā* || 10 bhNAΨPPrMp *vinōdadheḥ*; Bh
 with us || 13 N *gati* || 15 Cop. of Ψ gloss on *mahān*: *puruṣa*, and on
praṇunno: *prerita* || Pr *dhāratām* || 19 ΨPr *svāmin* || ΨPrMp *śāḍguṇo*,
 PL¹ *śāḍbhṇuṇo* || 21 Pr °*kārmuke* || 23 ΨPPrp *ākhyānam*; M om.
ākhyānakam || Pr *āyate* || 24 bh *nagnaḥ*, corr. by corr. to *nagna*; N
nagnaśravaṇako || 26 N *damanaka prāha* || 28 N *ayodhā*, M *ahodhyā* ||
 30 M *pratipannā*; in bh gloss on *vipratipannā*: *garvitāḥ* ||

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1 M *rājānataḥ* || Pr om. *ca* || M *viṃdhiko* || 2 M om. *ca* after *evam* ||
 3 M *badrasacivam* || 4 ΨPPrMp °*śramaṇakas* || Pr om. *purim* || 5 In N,
praśna° by cop. corr. to *praśra*° || 6 N °*dreḥkāṇa*°, bh °*drekāṇa*°, the corr.
 adding visarga after *dre*, ΨP °*drekvāṇa*° (𑀅 being often written 𑀆 in MSS.),
 Prp °*dreṣkāṇa*° || M °*vitāculu*° for °*cintāculuka*° || In Pr °*mūla*° corr. by cop.
 from °*mūtra*° || 10 N om. *para*° and the following words to *paraṃ* excl. ||
 M *paravittacottāras* || 11 Pr *phalai* || bh *jñāsyasi* (in spite of *bhavān*) ||
 12 ΨPPrMp om. *ca* after *ekadā* || 13 PrMp *rājābhavanam* || Pr *anuviśyāha* ||
 16 bhN *tataḥ* for *gataḥ*, corr. by corr. of bh to *gataḥ* || 18 NΨPPr
prṣṭavyaḥ || Ψ *param* [new line] *kan*° || 19 Over *ācārya* and *mahārāja*,
 cop. of Ψ gloss: *he* || Pr om. *svargaṃ* || 21 N *sārvopyepi* for *sarvāṇy api* ||
 23 N *rājapadāṃṭikam* || M *svamina* || 24 ΨPPrM *ekāṃtopavāsitamamṭri*°;
 p *ekāṃtāśṛitamamṭri*°, corr. from another reading || M *naīva* for *tenaīva* ||
 ΨPPrMp °*śramaṇena* ||

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1 M °*vaḍakamalaṃ* || 2 Pr *jaya* || M *jayatu devānāpriya iti* || 4
 After *āha* N *mahā[rāja sarvadineṣu svarggaṃ gacchāmi]bahūnām* &c.; the
 brackets by copyist || 5 M om. *śrūyate* || 7 N *yad* for *yady* || 8 Pr
uktā || 9 Pr *skṛtvā* || 11 ΨPPrM *ati* for *iti*; ABh with bhN || N *tva*,

then a dot indicating one missing akṣara, then *se*; over *tvarase* in bh gloss *tvam* by corr. || 14 Pr *kiñcimi ti* || 15 Cop. of Ψ gloss over *deva*: *he* || N *asmi* for *asmin* || 19 In bh gloss on *prātivesmakā*: *pāḍoṣi* || 20 PL¹ *paśyāsthāhaṃ*, M *paśyāsvāhāṃ* for *paśya*, *amba*, *aḥaṃ* || In bh gloss above *kenāpy adṛṣṭena*: *ākāśavāṇi* || 22 Corr. of bh adds *ḥ* after *vrāhmaṇa*; cop. of Ψ gloss over *vrāhmaṇa*: *he* || M *gyānvita* || 23 After *parama* Pr repeats the words *vrāhmaṇas tasya vrāhmaṇi* &c. l. 18 to *śrutvā* l. 22 incl. || N *°pramoda-pūrṇamāṇa*° ||

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2 NΨPPrp *tyajatām* || 3 M om. *nāḍṛtya* || ΨPp *°vācchalyād* || M *stanapayitvā* for *snapayitvā* || 6 Pr *°veśmika*° || bhN *vivāhotsavām*, in bh corr. by corr. || L¹ om. all between *avalokya* and *tadūparodhād*, l. 11 || 7 bhN *tavājñā*, in bh corr. to our reading by corr. || 9 ΨPPrMp om. *param* || 10 M *mūḍha*, Pp *mūḍho* || N om. *sarpasya* || 11 N ins. *sa* before *saviśeṣaṃ* || 13 Pr *kurkkuṭa*°, N *kurkuṭa*°, M *kukuṭa*° || M *prāptaṃ* || 14 N *°samudbhāva*° for *°sadbhāva*° || N *°saṃśrayaṇi*°, om. *°ya*° || N *°grahe* || 17 N *uktaḥ 'sāv* || ΨPPrM *svaputrayogyāṃ* || 19 ΨPPr (not p) M om. *tato* || 20 M *gudyatām* || 23 bhN *°vistārita*° || 24 Pr *abravan* || .Pr *sadbhi dṛṣaṃ* || N *īdṛṣiṃ* ||

Page 106.

1 bhN *satair*, corr. from *savair* by cop., ΨPPr *savaira*, M *savira* for *sarvair*; ABh with us || ΨPPrM *ivō*° for *evō*° || 2 M *grahopaviṣṭambhita*° || PL¹ *tathā* for *tayā* || 3 M om. *vidāmbanayā* || 4 PL¹ om. the second pāda || 5 bhNPr *kanyā* || M om. one *sakṛt* || 6 M *pūryanṇvānirmmitaṃ* || 12 bhN *nāmā* || ΨPPrMp *māheṇḍra*° || 13 ΨPr *samāyātāṃ*, corr. by both copyists from *samāyāṃtāṃ*. A with us, Bh *samāgatāṃ* || 15 N *śuka prāha* || 18 N *yama prāha* || Pr *kātraḥ* for *kālaḥ* || 19 ΨP and first hand of p om. *taṃ* after *ca*; in Ψ it is added over the line, perhaps by cop. || 20 Pr *eva* for *etaḥ* || 22 ΨP *evākulita*°; p *evākulī*[3rd hand adds *bhū*]ta°, M *evākulikṛta*° || 23 Pr *to* for *tato* || 24 N *asyokte* for *asya* | *iti* ||

Page 107.

1 After *iti*, Pr adds 33 || *kathā* ||, ΨMp add 23 *kathā*, P *kathā* || 23 || 2 M *kanyākṛta*°, bh *kanyānṛtavādavanīyatā*, corr. by cop. to *°nṛtavavaravinīyatā*; N *kanyānṛtayaḍavanīyatā* || 3 M *sā rpeṇa* || 4 ΨPPr *ārabdhāḥ* || 6 Pr *paramapuruṣa* || 11 bhN *anubhūtāṃ*, ΨPPrp *anubhūtāṃ*; ABh with us || 12 Pr *pūro sthitas* || 14 N *patnā* || N *vārttā*°, om. *sneha* || 15 After this line Pr adds *kathā* ||, ΨMp add: *kathā* (M adds |) 23; P *kathā* || 23 || flourish || 16 ΨPPrp *nagnaśramaṇagarbhāṃ*, M *nagnaśramaṇagarbhā* ||

18 bhN *nagnaśravanako* || ΨPPrMp *śravanako* || bhΨPPr *dagdhēti*, A *daggha iti*, Bh *dagdha iti* || After *iti*, Ψ *kathā* 22 ||, PPr: *kathā* || 22 || P flourish ||, p: 22 (om. *kathā*), M *kathā* 32 (l) || Pr *etan* for *tat* || 19 ΨPPRp *kevalaṃ maṃ*° || ΨPPrMp °*śopajivina* || In bh gloss on *nītimārggānabhijñāḥ*: *tvadvidhāḥ* || ΨPp °*mārggānabhijñēna*, Pr °*mārggānabhijñēya*, M °*mānānabhijñēna* || 20 Pr *durtritrtaṃ* || 22 bhN *cetaki*°, ΨPPr *ciṃciṇi*°, M *viviṇi*°, p *vetasa*°, corrected from some other akṣaras, the first of which was *ciṃ*; A *vetaki*°, Bh Śār. α, SP (most of the MSS.), v *ketaka*°. Śār. β with us. The stanza is absent from the Hamb. MSS. || 23 Pr °*nāgamyā* || 24 ΨPPRp 39 (which is also the number of the preceding stanza in these MSS.) for *yataḥ*; M om. *yataḥ* || 25 ΨPPrMp om. this stanza ||

Page 108.

1 bhN *tarāpaśadasyo*° || 2 ΨPMp *nānamyaṃ*, Pr *nā 'namyaṃ* || 3 bh *śūcīmukhyā ivāśiṣya*, corr. to °*śyc* by corr.; N *śuciśukhyā ivāśiṣya* || 4 N *damanaka prāha* || ΨPPrMp *kathaṃ caītat* || 6 Pr *tac cēhamamtakāle* || 7 Pr *upaśyat* || 9 N °*pradeśāt* || 11 bhN °*dhaman* || 14 N *dharmavi* for *dhamati* || 16 ΨPPrMp *udvijito*, in p corr. to our reading || 17 ΨPPRp om. *netra*, which in p has been supplied by 3rd hand; M om. *ktranetra* || 19 ΨPPRp *nānamyaṃ*, M *nāmamyam* || After *iti*, ΨPPrM: 24 *kathā* || P adds flourish ||, p: 25 *kathā* || 22 bhN *upajātas* || 23 bhN *apijātas*, corr. by corr. of bh to *atijātas* || Pr °*jātaś* for °*nujātaś* || 24 Pr °*darśitaḥ* || 25 Pr *tv anujāta pituḥ*, ΨPM (not p) unmetrically *tv anujātaś ca pituḥ* || 26 bhN *atijāto* ||

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4 ΨPPr °*saudaryaṃ* || 5 bhNΨPPrM *yaṃ kṛto* for °*laṃkṛto*; in p *laṃ* corr. from some other akṣara; ABh with us || 6 N *idam* for *cēdam* || 8 bhNΨPPrM *dhūpena*, p *dhūmena*, *me* being corrected from another akṣara; Śār. SP Hamb. MSS. ABh with us; h *dhūmeṇa* || 9 N *damanaka prāha* || 11 bhN om. *asti*; but cp. Śār. and Simpl. || Pr *deśāmtaran gatan* || 13 bh om. *atha*, leaving a blank in its place, in which *atha* has been supplied by a corr. || 14 M om. *kalāśagataṃ* || ΨPPrMp om. *tu*, which, in p, has been supplied by 3rd hand || 15 Pr om. *gacchāvaḥ*; N *gacchāvaḥ | iti*; the other MSS. *gacchāva iti*. This use of the indicative is not rare || 18 Pr °*samakṣa jvalaṃ* || M *vyavahariṣyāma* || 20 ΨPPrMp *avyavicchinnaḥ*, corr. in p to our reading || 22 ΨPPRp *truṭi*°, M *trudi*°, for *hrāsa*° || 23 Pr *svabhāvārthatayā* || 25 ΨPPRp ins. *nikṣipya*, M *tikṣipya* before *suguptaṃ*; *nikṣipya* evidently was a gloss of the archetype of these MSS. || PL¹ *asahāyavyasana*°, M *asadavyayasana*° ||

Page 110.

2 N transp.: *tad api tasya* || 3 M *rākṣiṇam* for *parikṣiṇam* || 4 M *caturbhi* | *ṣataiḥ ṣatair api kim* || 5 M *ṣaṣṭaśatāny ivā°* || 12 Over *dharmabuddhe* in Ψ, and under *dha°* in bh, gloss: *he* || 18 M *vaṃhatau* for *vivadantau* || 20 N transp. *nyāyāḥ dṛṣṭo* || 21 Ψ P Pr M p om. *yataḥ* || 22 bh N *kinvāde* || 24 M *vacanadevatā* ||

Page 111.

4 N *pūjyate* for *yujyate* || Pr M p *vanadevatā* || 5 N *mamāham* for *mahat* || M *mahākautukam* || 7 N *sarjgitau* || 8 P (not L¹) *matpāṇiṃ gatās* || 10 N *pūrvotkhātanidhānasam* [*sam* del. by cop.] *pri* [*i* del. by cop.] *deśastha°*; Ψ P Pr M p om. *saṃnidhāna* || M om. *sthāsa* || 11 Pr om. *tvāṃ* || 12 N *punar* for *putra* || 18 M *bakasanātho* || 20 N ins. *tāni* before *bhakṣayan* || 21 Ψ P p °*śiśur vai°* || Pr *yadhomukhas* || 23 Ψ P Pr p *rudyaṣe*, M only *se* || N *baka prāha* ||

Page 112.

1 Pr *ha* for °*ham*; M om. °*ham* || 2 M *taduḥkhitomham* || 3 Ψ P Pr M p om. *me* || 5 Pr °*sahavairi* || 9 Pr *dy* for *yady* || bh N Ψ P M p °*saṃḍāni*; A Pr Bh with us || 11 bh N Ψ P M p °*saṃḍā°*; A has a gap here; Bh °*khaṇḍā°* || 14 After *iti*, Ψ M p *kathā* 26, Pr P *kathā* || 26 || P adds flourish || 17 bh N *dharmabuddhiḥ pu°* || N °*kāriṇikaiḥ*, Ψ P M p °*karaṇaiḥ*, corr. in p to our reading by the copyist; Pr *vyādhikaraṇaiḥ* for *dharmādhi°* || 18 N *śaciṃ* for *śamim* || N *sametya* ||

Page 113.

1 N transp.: *te sarve* || 2 bh N *viharānucitaṃ* || 4 Pr *jvālati*, Ψ P p *jvaliti*, in p corr. to our reading || 5 bh *ākraṇḍayan*, corr. by cop. to *ākraṇḍan*; N *ākraṇḍat* || 7 Pr om. *idam* || 10 M *dharmabuddhiś cyēti* || After *iti*, P ins. *kathā* || 25 || flourish ||, Ψ M p: 25 *kathā*, Pr 29 *kathā* || 16 M *jijvinjvam* for *dvijihvam* || 17 bh N *khalaśceheś ca* || 18 M om. *kasmāt* || 20 In margin of Ψ gloss on °*lopacīrṇo: puṃ(?)pa*, the rest being torn off with part of marg. || 21 N *saṃdanād* || 22 bh *vaśiṣṭa°*, N *vaśiṣṭa°* for *viśiṣṭa°* || P (not p) om. *khalaḥ* || 24 Pr °*vicakṣaṇa*, followed by *daṇḍa* || 26 N °*daṇḍinaḥ*, Pr M *devadaṇḍitaḥ* || 29 N Ψ P Pr M (not bh p) om. line 29 and page 114, l. 1 ||

Page 114.

3 Ψ P Pr (not p) M *tava* for *tat* || 4 M *vidvān ṛjubhigamyo* || bh N Ψ P Pr *vāpramādinā*; Ap Bh with us || 5 bh N *ṛjur mūrkkhas* against the metre || N *mūrkkhaḥ śaṭhaḥ* || Pr *tyājah* || 7 N *athenām* for *apy enām* || Pr *enā*

'*vasthāṃ* ॥ *M* *na cānyo* for *tavānyo* ॥ *M* om. *jano* ॥ *N* *tr̥ṇabhū va* ॥ 9
P *kum̐jaradvat*, *L*¹ *kum̐jaratadvat* for *kum̐jarahṛt* ॥ 12 Ψ Pr (not *P*) *nāḍuko*
 (cp. 115, 12); *p* *nāḍuko* (sic!) ॥ *NM* *vaṇikaputraḥ* ॥ 13 *Pr* °*gamana*
ciṃtayat ॥ 15 *bhN* *vatset* ॥ 23 *N* *lakṣmaṇa* ॥ *N* *uāruka*, Ψ Pr *nāḍuka*,
p *nāḍuka* (sic!) ॥ 24 *N* jumps from the first *bhaksitā* to the second
bhaksitā, om. one of them and all between them ॥ Ψ Pr *nāḍukaḥ*, *p* *nāḍu-*
kaḥ ॥ 25 Ψ PPrMp om. *sā*, which in *p* has been supplied by 3rd hand ॥
bhN Ψ PPr *yat* for *yata*; *Bh* *yataḥ*, *A* with us ॥ 26 *bhN* *ava* for *atra*;
BhA with Ψ PM ॥

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2 *PL*¹ om. *saha* ॥ 3 Ψ Pr *nāḍukaḥ*, *p* *nāḍukaḥ* ॥ 6 *N* *preyaṃ* ॥
 8 *M* om. *tathā ca* ॥ 10 Ψ PM *pravarttavā* ॥ *N* *bhayādvahā* ॥ 11 *N*
lakṣmaṇaḥ putraḥ ॥ *p* *nāḍukena*, Ψ Pr *nāḍukena* ॥ 12 Ψ here *nāḍuko*;
Prp om. *nāḍuko* ॥ 13 *p* *prākṣipat* ॥ 14 *Pr* *nāḍuka*, *p* *nāḍuka* ॥ 15
 Ψ Pr *nāḍuka*, *p* *nāḍuka* (sic!) ॥ *N* *nāḍuka prāha* ॥ 16 *N* *lakṣmaṇa prāha* ॥
 Ψ PPrMp om. the text between °*uāpahṛtaḥ*, l. 16, and *bho lakṣmaṇa*, l. 18. In
p it has been supplied in margin by 3rd hand ॥ 17 *N* *ātathyavātī*[*tī* del.
 by cop.]*din* ॥ 19 *N* *lohamayitnlām* ॥ 22 Ψ Pr *nāḍukena*° ॥ 23 Ψ Pr
nāḍukam ॥ 24 Ψ Pr *nāḍuko* ॥

Page 116.

1 Ψ Pr *nāḍuka* ॥ *Pr* *sabhyam* for *satyam* ॥ 2 *bhN* Ψ PPr *upahartuṃ*;
ABh with us ॥ Ψ Pr *nāḍuko* ॥ 3 *PL*¹ *so* for *bhoḥ* ॥ 6 Ψ Pr *nāḍuko* ॥
 9 After *iti*, *P*Pr ins. *kathā* ॥ 27 ॥ *P* flourish ॥ ॥, Ψ M *kathā* ॥ 27 ॥ 11 *M* om.
kulānvitam ॥ *Pr* *durbhaga* ॥ 13 *bhNA* Ψ PM *vair̥ṇpyopahṛtās*; *Pr* *Bh* and
Simpl. HI with us; *Simpl. h* *vid̥ṇryopahatās ca*, corr. by corr. to *vir̥ṇryopa*° ॥
bh *kāṃtavapuṣām*, *N* *kāṃtavapuṣam* ॥ *N* *duḥkhitāḥ* for *duḥsthitā* ॥ 15
N *tathā ca* ॥ 16 *bh* Ψ PPrM *duṣcārinyāḥ*, *N* *duṣcārinyām*; *Bh* *duṣcārityāḥ*;
A with us; *Simpl. HI* *kulaṭānām*, *h* *asatīnām* ॥ 17 *bhNA* Ψ PPrM *ceṣṭi-*
taṃ; *Bh* with us. In *Simpl. MSS. HI*h this stanza is missing ॥ *bh*
prattater; *N* *prakṛ*, then blank for one akṣara, then *tte*; *ABh* with Ψ PM ॥
 18 Ψ PPr *kariṣyate* ॥ 22 *M* *m̐rkheṇa sahaśrāṇi vāsopi* ॥ 24 *ab* in *M*
 only: *varam jaladhīpātanaṃ* ॥ *N* °*jvanāvarapātanaṃ*, *Pr* *jvanāvaṭava*[*va*
 corr. by cop. from *ta*] *uṇaṃ* ॥ 27 *N* *rava* for *iva* ॥ *N* *śubhāt* for *śu*° *ga*° ॥

Page 117.

1 *N* *yātāpy* for *mātāpy* ॥ 2 *Pr* *gavāśinaḥ* ॥ 3 *bhN* *vacā*, in *bh*
 corr. by cop. from *vacāḥ*; *Pr* *giraḥ* for *vacāḥ* ॥ 9 *Pr* *ekasmīṃscit* ॥ 11
Pr *apetaṃ* ॥ *Pr* *dvitīyaḥ* ॥ *N* *paṇjare* ॥ 12 *N* *ārabdhāḥ* ॥ 15 Ψ M
tana, *P*Pr *tena* for *tata* ॥ 16 Ψ PPrM *āgaccham̐taṃ* for *āgataṃ* ॥ 17
Pr *ākarot* ॥ *bhN* °*svāmina*, *A* Ψ PPrM °*svāmin*, *B* *svāmin*, without *madiya* ॥

18 Bh *athaśnam badha vadha vyāpādayati*; A *tad enam baṁdhaya 2 vyāpādaya 2 iti*. See 118, 2 || 19 ΨPPrM transpose: *rājā tat* || M om. *śukavacanam* || 20 Pr *rājā anyata dū°* || 21 N *āśrayam* || 23 Pr *'syārthapā°* ||

Page 118.

2 Bh *vadha 2 pātaya 2 ity*; A *baṁdha ghātayata ity* || 5 After *bhavanti* Pr adds *kathā* ||, ΨP add: *kathā* || 28, P adding || flourish || ||; M *kathā* 28, p 29 *kathā* || 6 Pr om. *yataḥ* || 8 N *svavadhyārthi* || 9 N *damanaka prāha* || 11 M only *bhyām* for *vaṇik°* || N *vaṇikaputrabhṛtrputrābhyām* || 13 Pr *anubhavati* || 14 bhNΨPPrM *rājānīti°*; A with us, Bh *rājānīti-vimukho bhavān* || 15 N om. *pitṛā* || Pr *°dukkham*, ΨP *°dukkham*, cop. of Ψ inserting afterwards *ḥ* before *°kkha°* || 16 bhNΨPPr *te cāhatuḥ*, M *te vāhetuḥ*; ABh with us || bhN *saṁmukhaḥ*; A with us; in Bh this passage is altered || 18 ΨP *nāññātām*, PrM- *no jñātām* || Pr *catvāromapy* for *ca tvām apy* || 19 ΨP om. *duḥkhena duḥkhitam dṛṣṭvāti*, but cop. of Ψ adds these words in marg. || 24 M *vagaṁtuṁ* for *kva gaṁtuṁ* ||

Page 119.

1 bhNΨPPrM *kāpy*, A *kvāpy*; Bh *kvā 'pi nābhi°*, in spite of *na khalu* ! || 2 Pr om. *iti* || 3 Pr *°nanorathām anuviśyāmaḥ* || 7 N *prasthitaiḥ* for *prasthitair* || N *bhāṭaputro* || 8 N *tav yajā°* for *tan mayā°* || N *ciṁtīti* || 9 M *svasvodataram* || 10 In Ψ, cop. adds *na* over the line, putting a small vertical stroke over the preceding *yā* to indicate the end of the word. Owing to the small interval between the lines, *na* is not very distinct and may easily be misread for *ja* or *ni*. PL¹ indeed misread it for *ja*, and taking the preceding separation stroke for an *e*-stroke, both these MSS. write *je* for *na*; Pr *ni* for *na* || M *bhojavelāyām* || 18 M *lagno 'bravīt*, om. *ca* || 21 Pr om. *sameśyāmi* || bhNAΨPPrMBh *sahāya°* || 23 ΨPPrM *mārggāsannā bhilla°* || 24 Pr *°grha* ||

Page 120.

1 N *vitānānā°* || N *pakṣi* for *vrddha°* || 2 N *°rupayo°* for *°rutabhāṣā°* || 5 M om. *ratnāni* || N *grhīta* for *gr° gr°* || 6 Over *ānayata*, gloss in bh: *yūyam*; NM *ānayāt* || 7 bhΨPPrM *ullaṁṭitānām*, N *uṣaṁṭitānām*; ABh with us (only A *°ti°* for *°hi°*) || 8 In N, *°paṭa°* corr. by cop. to *°para°* || 10 Pr *yato* for *santo* || 11 ΨPPrM *tārasvaram* || 13 N *dṛṣṭaḥpratyayo* || 15 N *ady* for *yady* || bhN *°parāpi* || 17 N jumps from the first *avaśyam* to the second *avaśyam*, l. 18, om. one of them and all between them || 19 N *vrārā°* for *kārā°*, ΨPPr *kāropavarake* || 22 ΨPPrM om. *tadā* || Pr *lobhāviṣṭām* ||

Page 121.

1 Pr *avaśyaṃ ga°* || 2 N *siddhye* || 3 N *avaram* || N *vidāraṇā* ||
 4 N *°yodareṣu nipuṇam* || 5 bhNAΨP *vīkṣyamāṇo*, Pr *vīkṣyamāṇaḥ*; Bh
 with us || ΨPPrM transp.: *sa durātmā* (M *durātmā*) || 6 ΨP *āsādayiti*,
 in Ψ corr. by cop. from *āsādayati*, which is the reading of PrM || bhN
cchinnaratnasatvāsamśrayaḥ; ΨP *chinnaratnasattātsamśayaḥ*, M *cchinnaratna-*
sattātsamśayaḥ, Pr *chinnaratnasabhāvattāḥsamśayaḥ*, A *chinnaratnasattātsamśayaḥ*,
 Bh *chinnaratnasattātsamśaya* || bhN *ata* for *svata* || 7 Pr *°vidāraṇavidāraṇa°* ||
 bhNAΨPPrBh *nīṣṭṛṇso*, M *nīṣṭṛṇso* || 9 bh *svataḥ*, N *ataḥ* || 11 bhN
ati° for *athāti°* || 13 Ψ *nā śa(kṇyomyaśa)kṇomy amīṣām*, the brackets by
 cop. Pr *eṣām* for *amīṣām*, a reading clearly going back to the slip of the
 pen of Ψ || NPr *svabhṛātṛṇām* || bh *drṣṭum*, N *drṣṭuḥm* for *draṣṭum* || Pr
 jumps from the first *°vidāraṇam* to the second *°vidāraṇam*, l. 14, om. one
 of them and all between them || 17 ΨPPrM *°vicāraṇamātro°* || M *mahā-*
vaiśasaṃ || 18 bh *vaiśasaṃ*, N *vai sāhasaṃ* for *vaiśasaṃ* || 20 Pr *satvara*
prthivīṇam || bhN *śaptāḥ* for *prāptāḥ*, in bh corr. by glossator to our reading ||
 24 ΨPPrM *uktaṃ* for *muktaṃ* || N *bhaṭa°* ||

Page 122.

1 N *bhāṃdāgūritve* || 2 M *ataḥ* for *atha* || ΨPPrM om. the text
 between *melayitvā* and *rājā*, l. 4 || 3 N *saṅgramiṇa* || 5 A om.
 here the words *mitradvaye* &c. to *anubabhūva* incl., inserting them after
avalokya, l. 15, and adding *anyadā*; BhK with us, but with variants. Bh:
mitradvayārppitasarvarājyāṅgabhāraḥ śvacchaṃdavrṭtir vilāsasaukhyāny anubha-
vati sma; K *mitradvaye samāropitasarvāṅgarājyabhāracintā śvacchaṃdavrṭtir*
vilāsasaukhyam anubhavati sma || ΨPPrM *°vṛttivilāsa°* || N *°saukhyānubabhūva* ||
 11 M om. all between *rājāṇi* and *svakhaḍga°* || bhΨP (not Pr) *vānaraṇi*
mativi°; N *vānaraṇi ativi°*; ABh with us || 12 N *anya* for *atha* || M
rāgrhābhyaṣe || bhNΨP *nānātarukhaṃditaṃ*, M *nānātaruṣaṃditaṃ*, ABh *nānā-*
tarumaṃditaṃ; Pr with us || 13 Pr *prathamavanam* || 14 ΨPPrM
bahukusumasugaṃdhiparimalaramaṇīyam || 15 bhN *grhaṃ* for *saha* || bhN
praviśyate || 17 ΨPPrM om. *śrāntena* || 18 N *svāpimi* || 23 Pr *nivāri-*
tum || 24 ΨP *punaḥ*, PrM *punā*, all these MSS. only once ||

Page 123.

1 N *bhramaraprahāraṃ*, om. *m anu* || 4 ΨPPrM *viśrabdhe* for *viśvaste* ||
 7 N jumps from the first *kāryam* to the second *kāryam*, om. one of them and
 all between them || 10 bhN *hataś* for *mṛtaś* || After *nṛpaḥ*, ΨPr add
kathā 29 ||, M *kathā* 1, P flourish || *kathā* 29 || || N *karaṭaka prāha* ||

bhN, ΨPPrM

12 bhNAΨPPrMBh *paśūnya*° ॥ 14 bhN *am̐tāsv* ॥ bhNΨPPrM *naīva*
kāryaṃ; in Ψ a later hand adds gloss: *niścayaṃ na karoti*; A with us; Bh
naīvākārye vinaśyati ॥ 15 bhNAΨPM *sādhu*; Bh *sādhu tu ku*°; Pr with
 us ॥ N *na* for *tat* ॥ 16 M om. *tathā* ॥ 17 ΨP *n̐hati* (*jha* being
 written in Ψ as in *jjha*, Table II, no. 12, 2 a), Pr *upsati*, N *n̐jati*. N's reading
 is a misreading of the old-fashioned °*jjh*° of bh, which has the same form here
 as in Ψ in our Table II, no. 9, 3 b ॥ N °*bhakta*°, M *śikhinuktanuktopi* ॥
 18 First pāda in Pr: *yad ākāryam eva tam ākāryan* ॥ 20 bhN *prabodhi-*
tair ॥ 21 Pr *dh̐yate*, corr. from *th̐yate* ॥ 23 M om. *na kartavyaṃ* ॥
 26 ΨPPrM om. *tau* ॥ Pr *krodhāmtadhiya* ॥

Page 124.

2 Pr om. *bh̐tyasya* ॥ N *praṇāso* ॥ 3 Pr *bruvāṇaṃ* for *n̐pāṇaṃ* ॥ 4
 N *bh̐tyā*, M *bh̐tyaḥ* ॥ 9 bhNΨPPrM *brāhmaṇa sarvabhakṣi*; Bh *vrāhmaṇa*
sarvabhakṣi; A *vrāhmaṇaḥ sarva*°. Cp. on this stanza SP page lvii ॥ 10
 bhN *cāvaśyā*, M *vāvaśā* ॥ ΨPPrM *duṣṭamatih* ॥ 11 Ψ *pveksyaḥ*, PPr
preksyaḥ, M *praksyaḥ* ॥ bh °*dhakṛtaḥ* ॥ 12 ΨPPrM *tyājyāḥ sa vai* ॥
 ΨPPr *kṛtaṃ*; M *cāḥkṛtaṃ* for *ca kṛtyaṃ* ॥ 15 NPr *dehim* for *deham* ॥
 18 Pr om. *rājyaṃ* ॥ 20 N om. *api ca* ॥ ΨPPrM *puruṣā* ॥ 21 bhN
cāryaparā ॥ 22 N *pracnranityadhanāgamā ca*; cp. Śār. 63, 3 ॥ 23 M
veśyāgateva ॥ M *n̐pati*[corr. from *t̐*]ter ॥ 24 M *athānāgata eva* ॥ 25
 bhNΨPPrM *jānāsi*; Bh *jānāti*, om. *na*; A with us ॥ 26 N *samānadāna*°,
 ΨPPr *sāmāmānadāna*°, M *sāmāmānadāna*° ॥

Page 125.

1 bhNAΨPM *vīrāḥ*, Pr *vīrā*; Bh with us (but *hi* for *ca*) ॥ 3 ΨPPrM
nōpadeśyaṃ ॥ 10 ΨPPrM om. *kim ca* ॥ ΨPPr *pr̐stāḥ pr̐stā*, M *pr̐stāḥ*
pr̐stā ॥ 12 ΨPPrM *pr̐stavjāḥ* ॥ 13 M om. *śreyo vābhikitaṃ* ॥ 15
 N om. the words between *dr̐syate* and *vyomni* ॥ 16 M *vadyate* ॥ bhN *kha-*
dyota ॥ 18 bh *bhāvāḥ*, the first dot of the visarga being added above, the
 second one beneath the line (see vol. xi, Table II, no. 7, 4 b); hence N
bhāvāṃ ॥ 19 bh *ta* [new line] *tasmād*, N (misreading *ta* for, or correcting
 it to, *na*) *na tasmād* (vol. xi, Table II, no. 7, l. 4 c and l. 5 a) ॥ 26 bhNΨPPr
paravacanaṃ pra°; Pr om. °*nā*. ABh with us ॥ M *na* for *na*, P om. *na* ॥
 27 M *vicāryabuddhinā* ॥ 29 Ψ *prathamataṃvaṃ*, Pr *prathamataṃtraṃ*,
 N *prathamataṃtraṃ* ॥ After *tautraṃ* ΨPPrM ins. *kathā* ॥ 29 ॥ ΨPPrM
ādyaslo° ॥ 30 bhNΨPPr *suehēti*, Ψ with a *daṇḍa* and 9 *avagrahas* before
suehēti; M *tarddhamāno mahanā*, A *sueha iti*, all these MSS. omitting the
 rest of this stanza. But cp. the end of the other books. After this stanza,
 Bh adds: *na nīcajanasam̐sarggān naro bhadrāṇi paśyati* | *v̐ṣasim̐habhavā pr̐tir*
jaṃbukena vināśitā cēti dvātriṃṣatim̐ kathā ॥ flourish ॥ *ślokaśaṣṭra 2000 iti*

|| flourish || *śrī* || Cp. my remark on SPI, 1. I may add here, that the same stanza occurs in the MSS. Decc. Coll. II, 41, and XXIV (Bhand. Rep. 97), 417. Both these MSS. have this stanza in the *beginning* of the first book after our first stanza. Variants: a II, 44 *°sarṣparkān*; cd both MSS. *darśayaty eva vikṣiptiḥ svajanēpi khalo yathā* (417 *valo yataḥ*) || After *snehēti*, l. 39, bhN add *iti prathamam ākhyānakam samāptam*; M *pañca* • [• indicating the abbreviation] *prathamataṃtram*; Ψ PPr with us ||

BOOK II.

Page 126.

1 Owing to the loss of one leaf, there is a gap in the text of Ψ extending from the beginning of book II down to 128, 7 *vāsyā sunaya°* excl. || N A om. *arkam* || 2 A *mitrasamprāptināma*, corr. from our reading; Bh *mitraprāptināma*, Φ *mitraprāptir nāma* || Bh *ādīślokaḥ*, Φ *ādyaślokaḥ*, A *ādimaślokaḥ* || 3 A *ūddāhikā* || 4 Φ *kākeṣu mṛgakūrmavat* || 6 M *jana*, om. *°pade* || Pr *pramadāraupyaṃ*, M *pramadāroḥaṃ* || Φ *prathamadūroḥyaṇāma* || A PPr M Bh Φ ins. *ca* after *taśya* || M *mahācchrāyo* || 7 Bh Φ *nyagrodhaḥ* (om. *pādapaḥ*); M *nyagrodhapāda saṁhīyāśrayo* || Pr *sa cāśrayo* for *sarvāśrayo* || A om. *uktaṃ ca* || 8 N *sākhāsuptamṛgaḥ* || Bh Φ *ālinatīnaśhadaḥ* || 9 N *ttata°* for *kṛta°* || 10 A *viśrabdho* || A *nipīṭakusumaślūghyaḥ* || 11 M *°yaṃgha°* for *°saṃgha°* || A *°sukhadair* || M om. *bhūbhāra*, writing *bhṛto* || 12 A M Bh Φ om. *ca* || M *vāsyaya* [sic!] for *vāyasaḥ* || A PPr M om. *prātaḥ* before *prāṇa°*; Bh inserts it before *pracalitaḥ* || Φ *prāta-calitaḥ* || 13 Bh Φ *tadadhiṣṭānanivāsinam* || A *āyātam*, corr. from *āyāntam* || Bh *āyāntanugrarūpaṃ*, Φ *āyāntanugurūpaṃ* || 14 A *sphuṭitakasvarāṇam*; Bh Φ *sphuṭita°*; N *sphuṭiputakata* [ta deleted by the copyist] *racaraṇam* || bh *udbaddhapimḍakam* || M *udbaddhapimḍiparuṣaśarīracchaviraktāntanayanam* || Bh *°chaviraktūyatanayanam* || Φ *iti puruṣaśarīrachaviraktūyatanayanam*, A *raktāntarnayanam* || 15 Φ *ūrdhavadha°* || N om. all the text between *iva* and *sarvapatākānām* (l. 16) || bh A PPr M *kāla* || 16 A *iva adharmopadeśṭaram* || Bh Φ *āgachamtaṃ* || Pr *evam* for *ekam* || 18 Pr *°manācīṃtayat* || PPr M *pāpī* || Bh Φ om. *kiṃ* after *cikīrṣati* || Bh Φ *ma-māivārthāya* || bh *āho ści*, N *ahości*, Pr *āho śvid*, P *ahan scit*, A *aho ścit* for *āho svit* || 19 bh N *kitsad* for *kaścid*; Pr Bh Φ om. *kaścid* || A *anyo 'dhyāvasāya*, MN *anyo 'syāvasāya*, Φ *anyo 'sādhyavasāya* || Bh *kotukaparas* || Φ *kautukapamrastham eva* || 20 M Bh Φ *vitanya* || A *dhānyakaṇāvākīrya* ||

BhΦ *vikīrya* || BhΦ *drśor* for *tato*. Cp. Śār. 64, 11 || Pr *tidūre* for *nātidūre* ||
 21 PPrMBhΦ *atha* for *atra* || Pr *niyaṃtās*, M *niyaṃtritāms* || 22 BhΦ
kaṇān for *taṇḍulān* || M ins. *hālān* before *hālāhalam* || 24 BhΦ *kaṇān* for
taṇḍulān || Pr *th* for *'py* ||

Page 127.

1 A *maḥājanam* for *maḥājālam* || PPrMBhΦ *sa nīpāta°* for *saṃnīpāta°* ||
 2 bhN *eva* for *evaṃ* || BhΦ *na kasya kaścid doṣaḥ* || Pr *anya* for *asya* ||
 3 Φ *viññāyate* || 4 BhΦ *vane* for *katham* || P °*harinasyāṃsaṃbhavo* ||
 5 A *anarthakam*, corr. from *anartha katham*; M *prāptodyonartham*, om. *katham* ||
 6 A *vīpattigūḍhamanasām* || M *kṣīmatih* for *kṣiyate* || 7 Pr *daiveviṣṭa°* ||
 9 BhΦ om. *atha* || P *udyasya* || 10 PPrM *pāśabamḍhanavya°* (M °*sanā-*
nulas, Pr °*sanākulams*) || N *pratyutpannatayā* || BhΦ *uvāca* || 11 Bh
 om. the second *na bhetaṃyam* || 12 Bh *sarveṣu vyasaneṣv eva*, Φ *sarveṣu*
vyasaneṣveva || M *buddhi nīhīyate* || 13 BhΦ *abhyeti* || 14 Φ *ekacittibhūya*,
 Bh *ekacittiyabhūya* || Bh *jālam iha kṛtanīyaṃ*, Φ *jālam iha kṛtanīyaṃ* ||
 15 ABhΦ *asaṃhitacittānām*; but cp. l. 26 f. and śloka 7 a || 16 M
prthavāgrīvā, BhΦ *prthugrīvāḥ* || N APrBhΦ (not bhPM) *anyonya°* || 17
 BhΦ (not A!) *asaṃhitā* || 18 BhΦ om. *katham etat* || 20 BhΦ om.
hi || A *bhāraṃdā*, N *bhādā* || N om. all the text between *pakṣiṇaḥ* and
svecchayā (l. 22) || 21 BhΦ om. *ca* || BhΦ om. *prthak prthag* || 22 M
madhyāḥ || After *pakṣiṇaḥ*, Φ (not Bh) inserts *prativasati sma* || Φ (not Bh)
ekayā grīvayā (!) *na dattaṃ tadā*, &c., l. 24 || N om. all between *grīvayā* and
kopāt (l. 24), the missing text being supplied in the margin || 23 A om.
kvāpy || Bh om. *atha* || P *arddha* || 24 Pr om. *yadā* || PM *dvitīyayā*
grīvayā, Pr *dvitīyayāṃ grīvayā* || 25 A *mṛtyur evābhavat* || 26 Bh (not Φ)
vrūmī || BhΦ *prthugrīvā* || After the first *iti* P adds || 1 || *kathā* ||, PrM
 1 *kathā*, BhΦ *prathamakathā* || Φ adds 1 || BhΦ ins. *ca* after *evaṃ* ||

Page 128.

1 PrM *vitāne baṃdham* || A *nirbhayaṃpra°* || 2 N om. *idam* || BhΦ
idam ity ākulacittāḥ imaṃ (Φ *idam*) *ślokaṃ* || M *iti cīṃtayat*, A *ity acīṃtayat* ||
 3 BhΦ *haraṃti* (!) *te* || 4 PL¹ *nu* for *tu*; BhΦ *yadā bhuvi patisyāṃti* (!) ||
 BhΦ *vaśyam* || 5 BhΦ *anusartum* || 6 A °*bhūbhāgān upari* || M *raṃtum*
 for *gantum* || N *laghupatanakasya*, om. *ca* || 7 A BhΦ om. *ca* after *laghupa-*
tanakaś || Ψ sets in again with *vasya sunaya°* || Bh (not Φ!) ins. *tu* after
Citragrīvasya || A *suṣṭacaritena*, corr. from our reading, BhΦ *navacaritena* ||
 Ψ ins. *sā* before *duradhya°*, but cop. deletes it again || BhΦ *durabhi-*
prāyeṇa; but cp. 126, 19 || 8 Φ *mukū* (once); A om. *mukur mukur* ||
 Bh *utsa-*, Φ *utsu* for *utsrjya* || A *kautukavaśas*; Pr *kautukaparasya deva*
kapota° || 9 Φ om. *ca* || Bh *ayaṃ ca durātmā* || BhΦ om. *iti* ||

M *riṣamamṛgaḥ vya°* || A om. *jñātrā* || A *viḥatāsah* | *abravīt* | *pratinivṛttaḥ* || Bh *pratinivṛtte* || *abravīt* || 12 Before the *āryā*, Φ (not Bh) inserts *bhāvyaṃ bhavan* || Φ (not Bh) om. *bhavati ca bhāvyaṃ* || 13 bhN *bhaviṣyatā* || 14 M *prpṣā* || BhΦ *ca* for *cet* || 16 A *vihaṃgāmiṣalābhah*, corr. by a later hand to *vihaṃgānām eṣa lābhah* || PrBh *kuṭumba°* || 17 BhΦ *pratyāvṛttaṃ* || 18 BhΦ *tadāsmākaṃ* || M *pramadārodbhe na gamanaṃ* || 19 BhΦ *yatas tatra ca nttaradigrivbhāge* || A *harīṇyo*, corr. from *hirīṇyo* || Bh (not Φ!) *hirāṇyanāmā* || ΨPPrM *mama suhrd atīṣayena priyaḥ* | *tatra* (M *priyas tatra*, om. the punctuation) *vasati* || 20 bhNA *avalambitaṃ* || A *pākarimokṣaṇīya iti* || 21 BhΦ *tithāivā°* || A *harīṇyumuṣaka°* || M *tad dli loghu durggam* || ΨP *ateruḥ* || 22 Pr *tha* for *ca*, but del. again without another correction || 23 N *śatamukhabilaṃ* || 24 BhΦ *pakṣipāsā°*, A *pakṣapātā°* || A *harīṇyo* || Φ (not Bh) *nijabaladurggam anusṛtya* || 26 A *vām etām evasthām*; Pr *mecenām a°* || 27 Bh *kratvā*, Φ *tvā*, for *śrutvā* || A *durgāṇṭara*; Bh *durggāṇṃtakagataḥ* (!), Φ *durggāṇṭaragataḥ* || Pr *bhaṇa* for *bhadra*, but *na* corr. from some other akṣara smeared with gamboge || 28 ΨP *kīḍṛg ca*, M *kīḍṛg va* || A *ita* for *te*; a later hand corrects this to *tava* || BhΦ *kṣamyatām* for *kathyatām* || N *citragrīva prāha* || 29 BhΦ *kapotas* for *kapotapatis* || BhΦ ins. *tat* before *satvaram* || N ins. *śrutvā citraṃ* before *tad ākarṇya* || 30 BhΦ *parikṣṭātmā* || bh *niṣkāmann*, N *niṣkāmannam* || Bh (not Φ) *avruvīt* || 31 N *°kāriṇaḥ* for *°dāyinaḥ* || 32 BhΦ *mahātmanām* for *kṛtātmanām* ||

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1 Pr *atra* for *atha* || Φ *pāsabaṃdha*, Bh *pāsabaṃdhaṃ* || BhΦ *saviśādaṃ*, then Bh *hirāṇyōvruvīt*, Φ *hirāṇyo°vruvīt* || 2 BhΦ *kathayoti* for *kathaya*, *iti* || BhΦ om. *uktaṃ ca* || 3 ΨPM *yasyān va* || Φ (not Bh) *yasmā cānana ca yathā ca ya tvayā ca tva yatra ca śi°* || 6 M om. *tāvac ca* || 7 BhΦ om. *kim ca* || ΨPPrM *kiṃ locanānām* || BhΦ *vikacotpalamtviṣāṃ* || 9 BhΦ *yadāśu* for *yadāśya* || M *mṛtyuṃ* || Bh (not Φ) *puruṭo* || Pr *viṣṇuḥ* || 12 Φ (not Bh) *pārśvasthiti* || A *daivā* | *naṃ naiva*, corr. in the margin by a later hand to *daivā tad vanaṃ* || 13 Bh *°karayo praha°* || 15 PrBhΦ *samīkṣa* || 16 Φ (not Bh) *ati* for *iti* || Pr *meti* for *me matiḥ* || 17 M *saṃghāthuvamty* || 18 BhΦ *vadhyaṃte* || 19 Pr *durnṛti kim* || 20 A om. *hi*; a second hand supplies *yaṃ* in the margin || 21 Φ *uktā*, Bh *uktvā* || BhΦ *pāsān* (Φ *pāsān*) *na chettnm ārabdhaḥ* || 22 BhΦ om. *uktaṃ ca* || M *ma* for *mama* || A *pāsāṃ* || Bh *pāsāś chi-tāṃ*, Φ *pāsāśchitāṃ* || 23 BhΦ *tad ākarṇya* || M *jana* for *na* || A *svāminā* || 24 M ins. *haṃ* before *°nantaraṃ* || BhΦ om. *bhadra* || Φ *mamaivaṃ* || 25 Φ (not Bh) om. *tat* || BhΦ *kathaya me tāvanmātram api sanmānaṃ*; then Bh *na karoni*, Φ *ta karoṣi* ||

bhN *etāvanmānaṃ*, M *etanmātraṃ* || BhΦ ins. *yataḥ* after *uktaṃ ca* || 26
 BhΦ *datte* || 27 Bh *vittābhāvo* || A *kātarāḥ* for *karkhicit* || 30 M *aparaṃ*
va (read *ca*) *mama* || BhΦ *kadācin mama* || ABhΦ *atha*, om. *vā* || 31 Bh
tad avāśyaṃ, Φ *tad avasyaṃ*, for *tan nūnaṃ* || A *narakāpātaḥ* || ΨPPrM om.
uktaṃ ca || 32 M *thanu* for *prabhuḥ* || 33 Φ (not Bh) *ca* before *sīdati* ||

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1 A *hariṇyaḥ* || Bh *hiranya āha*, Φ *hiranyāha* || BhΦ *sarvaṃ* for *imaṃ* ||
 M *svāmin na dharmmaṃ* || 4 bhNAΨPM (not PrBh) *yaś ca* for *yasya* ||
 M *nṛtyeṣu* || 5 Bh *trailokyasthāpi* || 7 BhΦ *svāśraya jagāma* || M *vedam* ||
 Pr om. *sādhu cēdam ucyate* || 8 bhNAΦ *duḥsādhama*, Bh *duḥssādhama*, in A
 corr. by second hand to *duḥsādhyaṃ*, which is the reading of ΨPPrM. Read
duḥsādhama (cp. Pāṇ. III. 3, 26). But cp. 131, 26 || M *viyataḥ* for *vai yataḥ* ||
 9 BhΦ *samātyeva*, bhN *samānyaiva*, ΨPPr *sammanyaiva*, M *sammānaiva*; A
 with us || 10 ΨPPr ins. *ca* after *sarvaṃ* || bhNA *baṃdhanamokṣaṃ ca*,
 ΨPM *baṃdhanamokṣaṃ*, Pr *baṃdhanamokṣyaṃ*, ΨPPrM om. *ca* || BhΦ *savismayo*
 for *vismitamāna* || Pr *cimtayāt*, Φ (not Bh) *vācimtayāt* || After *vyacimtayāt*,
 two leaves are lost in Ψ, which sets in again p. 134, l. 18 || 11 BhΦ
buddhir aho || Pr *hiranya*, A *harinya*, A with a *sya* and a mis-written *nya*
 before *nya* deleted by the copyist himself by smearing *sya* and the first *nya*
 with gamboge || 12 A *hirinyena* || BhΦ *pratikaraṇaṃ* || BhΦ *camcala-*
prakṛtir a (Bh *e* for *r a*) *viśvāsaparaś ca na ca kenāpi vaṃcayitum* (Φ *vaṃcayatum*)
śakyaḥ (Φ *śakya*) || A *viśvāsaṃ na* || 13 N *vaṃcituśakyas* || bhN *tatrāpi*
 for *tathāpi* || BhΦ *iti* for *eva* || 15 In bh a gloss on *svāter*: *nakṣatrasya* ||
 Pāda d in BhΦ: *svātyudakaṃ samāhate* || 16 M *pād*, om. *pāda°* || 17
 BhΦ *tāvad eḥīti* for *itas tāvat, iti* || 18 BhΦ om. *kaścit* || bhN *sāviśeṣa°* ||
 19 N *vāyasa prāha* || 20 BhΦ *tad ākarṇya* || A *hirinyo* || BhΦ om.
viśeṣād || Bh *'mtallinaḥ*, Φ *'mtatīnaḥ* || 21 M om. *sa*, perhaps owing to
 the circumstance that in Pr *sa* looks exactly like *se*, as the visarga of *n* (in
bhavān l. 19) touches the right edge of the upper horizontal stroke of *sa* ||
 BhΦ *samāgataḥ* || 22 NM *hiranya prāha*; N om. all the text between
prāha and *bho vairaṃ* 131, 2 || PL¹ *'si* for *'sti*; BhΦ om. *'sti* || BhΦ *kāryaṃ* for
prayojanaṃ || A om. *iti* || 23 BhΦ om. *me* || Pr *ti*, BhΦ *prītiḥ* for
pratītiḥ || 24 BhΦ om. *bandhane saṃjāte* || Bh *baṃdhamokṣo*, Φ *baṃdha-*
mokṣaṃ || NABhΦ om. *iti* || 25 Φ (not Bh) om. all between the first
maitrī and *uktaṃ ca*, l. 26 || A *hirinya āha*, Bh *hiranya āha* || Bh *bhoktāhaṃ* ||
 26 bhAPPrM om. *yo*; bhPPrM insert *ya* before *ātmano* || 27 AM *cāpi*
 for *vāpi* || BhΦ *hāsyatām yāti sa kṣītaḥ* || 28 Φ *rasyam*, Bh *rasyatām* for
gamyatām || 29 Φ om. all between *karoṣi* and *uktaṃ ca* || PL¹ *kariṣyāmīti*,
 M *kariṣyāmī* || Bh *tvayā saha vairiṇā* ||

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1 BhΦ *na hi* for *nāsti* || 2 bhNAPM (not Pr) *vividham*, in A corr. to our reading by cop. Cp. I. 6 || 3 A *gataḥ*, but *ga* written on some akṣara deleted with gamboge || 4 After *vairam* an akṣara which seems to have been *ta*, is deleted in A by two strokes and gamboge || BhΦ *prāk* for *drāk* || 6 N *prāha* for *āha* in both places || 7 Φ *kāraṇanippāditam* || Bh *nippāditam*, A *nispānam* || P *kṛmitrimam* || P *tat tad ahepikāraharaṇād*, bhPr *tat tad ahepikāraharaṇād*, N *tat ta ihepikāraharaṇād*, Φ *tat tad chopakāraharaṇād*, Bh *tat tad . . . opakāraharaṇād* || BhΦ om. *punaḥ* || 8 M *nāma gaeḥati*, P *nāpaeḥati*, A BhΦ *na gaeḥati* || A omits all between *nakulasarpāṇām* and *pativratākulaṭānām*, Φ omits all between **nakhāyulhānām* and *paṇḍitamūrkhānām* (writing *pāṇḍitamūrkhānām*); Φ then continues: *pativratākulaṭānām drija* [cp. Bh I] | *jalānalayo devadeṭyānām sapāṣaya* [cp. Bh I] | *mārjārāṇām sapatnyo siṅghagājānām labdhakahariṇānām kākulūkāno diganbarāṇām* [cp. Bh I] | *sajjanadurjanānām*, &c. Here it is evident that the archetype of A and that of BhΦ had an omission, which, in the margin of the archetype of BhΦ, was supplied from another MS. Fortunately for us, the copyist of Φ inserted this addition into his text in a wrong place || bhNBhΦ *śiṣyobhuk°* || 9 Bh *sāpāsaya mārjārāṇām* || M om. *ludbhakahariṇānām* || N *ludbhake ha°* || 10 Bh ins. *dvijadigaṃbarāṇām* before *sajjana°* || A om. *ca* before *nityavairam* || BhΦ *nityam vairam* (Φ *vaira*) || 11 BhΦ *kenāpi kasyacet* || BhΦ *hataḥ* for *vyāpūditah* || In A the corr. deletes *ya* of *prāṇāṃtāya*; M *prāṇāṃta* || BhΦ *varṭtate* for *gatante* || 12 Φ *akāraṇetat(!)* || 13 M om. the first pūda || BhΦ *yūti* for *eti* || 15 BhΦ om. *mama* || 16 Bh *arhati*, Φ *arhasi*, for *ieḥati* || 17 In bh gloss on *garbhād*: *vesaragadhe(?)*; BhΦ *garbham* || 18 bhNPBh *pāṇine*, in bh corr. by corr. to *pāṇiner*; A *pāṇinaḥ* || 19 Bh *unmamotha*, Φ *unmotha*, bhN *unmamayya*, the second *ma* being deleted in N by cop. || Bh *munijaimuniṃ*, Φ *munijemuniṃ*, bhNAPr *munim jaimaniṃ*, P *munim jaimuniṃ*, M *munijaimaniṃ* || 20 Pr *dvelāte* || 21 bh *atirusāṃ*, but apparently corr. to *abhiruṣāṃ* by corr.; N *anirusāṃ*; PL¹ **cetasāṃ mabhiruṣāṃ*; A **cetasāṃ matirusāṃ* || Bh *tiramyāṃ*, Φ *thiramyāṃ* || 22 N *prāha* for *āha* || 24 Bh *bhayālobhāe*, Φ *bhayālokā* || 26 M *durbbheṇḥ*, A *durbbhedah*. All our other MSS. with us. Cp. 130, 7 || Bh **mukarasamdhis ca*, Φ *makaresimdhis ca* || 30 || 27 BhΦ *ikṣo rasāt* || bhΦ the figure 2 for the second *parvaṇi*, N neither this figure nor the second *parvaṇi* || 28 BhΦ *viparītānām ca viparītām* || 29 A om. *aparam* || N *prāha* for *āha* || 30 BhΦ add *yataḥ* after *ca* || 31 Pr *samditasyāpi* || N jumps from the first *viśvāsam* to the second *viśvāsam* (132, 1), om. one of them and all between them || BhΦ *ripo* || 32 Bh *vṛttaḥ* for *vṛtraḥ* ||

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1 PPrM om. *tathā ca* || 2 A *tridiśeṇḍreṇa* || Bh *dite*, Φ *dine* || P *diter cārḥho*, L¹ *diter vārḥho* || A *vināśitaḥ* || 3 Bh Φ *suślakṣmeṇāpi śaṇḍreṇa* || 4 P *nāśayeś ca* || Bh *śanau* || Bh *pūrvam*, Φ *pūrva*, Pr *bhuvam* (*bhu* being corr. by cop. from some other akṣara smeared with gamboge); M *hmavam*, A *kūlam* for *plavam* || 5 A *arthabhāreṇa* || Bh *śipār*, Φ *śipār* for *ripār* || PML¹ *vrajet*, Pr *brajet*, for *gataḥ* || 6 PL¹ *taraṃtaṃ* for *tadaṃtaṃ* || 7 PL¹ *laghutapanako* || N *cimtavān* for *ci° āsa* || 8 Bh *mativiṣaye*, Φ -- *tiviṣaye* || bh *athavā*, N *atha 'vā*, om. *ta*, but without sandhi with the following word || Bh *etasyōpari*, Φ *eva tasyōpari*, bhN *eśāsyoḥpari* || BΦ om. *me* || 9 N *sāprapadīnam* || Φ (not Bh) om. *bho* || 11 After *idānīm*, some akṣara (*yā*?) has been covered with gamboge in A || A *pratipādayasva*, corr. by corr. from *pratipayasva* || Bh *anyathā iham atraiva*, Φ *anyathā matham atraiva* || PPrM om. *sthāne* || 12 Φ *harinyoḥ* || bhM *nāyam buddhir*, P *nāyam buddhir*, Pr *nāyam buddhi* (continuing *vaṃcanād*), ABhΦ *nāyam dṛṣṭabuddhir*, for *nāyam abuddhir*; cop. of bh deletes the anusvāra, N *neyam buddhir*. Simpl. MS. I has: *vidagdhavacanōyam dṛśyate laghūpatanoḥ | satya-vākyaś ca |* H has a gap here; h with I (blunders: *dṛśyatto laghūpattana*) || After *jñāyate* BhΦ *yataḥ* || 13 A °*mriyaḥ* || 14 PL¹ *nasprho* || 15 Pr *tadvaśyam* || PPrM *vidheyā* for *pratipattavyā* || 16 Read **pratyāyito* for the misprint **pratyayito*. bhNAPPr *pratyāyato*; M *pratyāyito*, BhΦ *pratyāyino* || Bh *aparam* for *param* || A *tvaḍbuddhiparīkṣanāya*, after which one akṣara (*tta*?) covered with gamboge; PM *tv* (M *nv* for *tv*) *abuddhiparīkṣanārthanam* || 17 BhΦ *tvaḍaṃkāgataṃ*, A *tvaḍaṃke muktam me* || AΦ (not Bh) *śara* || 20 A *tato* for *tvatto* || Pr *bibheti* || bh *tvaḍīyāmyamitra°*, corr. by corr. to our reading; N *tvaḍīyāmyamitrapārśvāt*, BhΦ *tvaḍīyā 'sya mitrapārśvāt* || 21 N *athāsā*, then two akṣaras covered with gamboge, then *v āha* || 22 BhΦ *guṇavanmitrasaṃgena*, PPrM *guṇavanmitravināśena*; then P *yan mitravināśena yan mitram upa°* || 23 Bh *śālistambābhībhavataṃ*, Φ *śālistamvābhīhivaṃtaṃ* || 24 N *tadhbāśūtvā*, PPrM *tat śrutvā* || PPrM *samāliṅgitaṃ* for *samāgataṃ* || PPr *laghutapanako*, in Pr corr. by cop. || 25 After *bhavān* (Bh *bhavāna*), BhΦ: *svasābhāva*[Φ *ve* for *va*]*śaś cāhāram* || M *aham ānveṣayāmy e kṭva* (om. *hāram a* and *vam n*) || 26 A *sakāśāpakṛāṇṭhaḥ*, corr. to our reading by corr. || Φ (not Bh) *annpaviśya* || 27 bhAPPrM *kā-mam*, N *mam*, corr. to *m* by cop. BhΦ and Śār. β 72, 10 with us || A °*kusama°* || Bh *kṛtvā svapṛṣyakimśukatulyāṃ*, Φ *kṛtvāśvṛṣpakimśukatulyāṃ* || N *māṃsamī-peṣim* || 28 bhNPPr *hiranyāṃkam*, in Pr corr. to our reading, perhaps by a later hand; BhΦ *harinyāṃtikam*; A and Śār. 72, 11 with us || M *bhākṣatām* || 29 Pr om. *ca* || Φ (not Bh) *vahate* for *ca kṛte* || Φ (not Bh) *iva* for *eva* || A

śāmāka° ॥ 30 bhPrM °nīta; N °nītaṃ, corr. by cop. to °nīta ॥ Bh svasāmarthyenāpanītān, Φ svasāmarthenāpanītān ॥ P svasārthyenāpanītābhakṣyaṃ bhakṣyatāṃ taṃdūlā iti, Pr svasāmarthyenāpanītābhakṣyaṃ bhakṣatāṃ taṃdūlā iti, M svasāmarthyonopanatabhakṣyaṃ bhakṣyatā taṃdūlā iti ॥ A bhakṣyatāṃ ॥ BhΦ bhakṣyātīma taṃdūlām iti ॥ 31 A talas tau supritāv api | parasparaṃ | prīti° ॥ BhΦ parasparasutpātāv, Pr parasparasuptāv ॥

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1 A vakti ca for pṛcehati ॥ 4 Φ (not Bh) tukṣati ॥ 6 Φ (not Bh) vaccheḥ ॥ 7 BhΦ om. kiṃ bahunā ॥ Φ (not Bh) niraṃtaraṃ ॥ M niraṃtarīkṣitvā ॥ 8 A ekāmtamaitratāṃ ॥ 9 BhΦ om. sa ॥ A tadupakāraramjitaḥ (om. manās) ॥ BhΦ tatpakṣimadhye, AM tatpakṣitimadhye ॥ Φ (not Bh) sa tadā for radā ॥ N anyathānyasmin ॥ 11 Φ (not Bh) vāso (!) 'apūritanayaneḥ (!) ॥ A aṃśrupūritanayanaḥ ॥ A samāga, then the space of an akṣara covered with gamboge; the ā-stroke covered with gamboge, and samāga corr. to samānga. Then the space of 5 akṣaras covered with gamboge by corr., who writes on it dgadam uvāca, the reading of the corrector being thus samam gadgadam uvāca ॥ 12 Pr vibhaktiḥ ॥ BhΦ tad gāsyāma atrāhaṃ ॥ A aham anyatra ॥ 14 BhΦ anāvṛṣṭiḥ ॥ PPrM mahatī 'vrṣṭiḥ ॥ A jano for nagara° ॥ BhΦ babhukṣayā pādito; bhN babhujūpī° ॥ 15 PPr vihaga° ॥ M viṇaṃbhaṃdhanārthaṃ ॥ BhΦ aham atyāsu[Φ adds vi]śeṣatayā ॥ 16 M videṣaṃ calito ॥ ABhΦ tato 'haṃ for tenāhaṃ ॥ A karomi, om. iti ॥ BhΦ gāsyāmīti ॥ A hirinya ॥ 17 BhΦ takri, but the i-hook deleted in Bh ॥ N prāha for āha ॥ Bh gāsīti, PPrM gāsyatīti, N gāsyatīti (!) ॥ 18 ABhΦ dakṣaṇāpathe, N dākṣiṇāpathe ॥ 19 M °māṃsakalāni ॥ 20 BhΦ subhāṣitagoṣṭim ॥ BhΦ ins. bhūcaraḥ before sukhena ॥ Φ (not Bh) °pakṣakṣayaṃ ॥ 22 BhΦ tā, APr te ye for tāta ॥ Pr om. na, which has been supplied by another hand in margin ॥ 23 ABhΦ cāpadī saṃsthitaṃ ॥ 24 A hirinya ॥ N prāha for āha ॥ BhΦ om. all between āha and bhoḥ line 25 ॥ A apy evāgacchāmi ॥ A ato ॥ 25 A dukkhaṃ ॥ M om. sa ॥ APr jump from the first āha to the second āha, om. one of them and all between them ॥ N prāha for āha ॥ 26 M tavi for tatrāva ॥ BhΦ gatās taṃ sarvaṃ ॥ Bh akoṣagatir ॥ 27 APr tatrāgamisyati, BhΦ tatrāgamisyasi ॥ 28 Φ śanai manai ॥ Bh māsudvahaśceti, Φ māsadvayaśceti ॥ A mānado for sānando ॥ 29 Φ (not Bh) abhyo for dhanyo ॥ A samasti, corr. by corr. to samam asti; BhΦ samo 'sti ॥ bhN dharas for dhanyataraḥ ॥ 30 MBhΦ om. hi ॥ Φ saṃpattādīkāni ॥ N apuṣṭāv for aṣṭāv ॥ Bh udḍiyanāni, Φ udḍiyanāni ॥ Bh talas for tat ॥ P sakkena ॥ 31 N prāha for āha in both places ॥ 33 BhΦ cakram ॥

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1 Before *śrutvā* Φ inserts *api*, in spite of 'pi after *hiranyo* || BhΦ *hiranyōpi* || Bh *prṣtopari*, Φ *drṣtopari* || bhNPPrM om. *tatprṣtopari* and the following words to *saṃpātodāyanena* (excl.); our reading is that of A (only A °*ṣto*°). Simpl. HI: *tathānusthite hiranya*[h add. over line in H]_s [H om. *s*] *tatkṣaṇād eva tadupari samārūḍhaḥ* | [I om. *ḥ* |] *sōpi śanaiḥ śanaiḥ* [I om. *ḥ*] *tam ādāya prasthitaḥ*; h: *tatt śrutvā hiranya tasyōpari samārūḍha sōpi sapāt tenaiva pracchittaḥ* || BhΦ *samāruhya* || N *saṃpātodurnayena* || 2 Φ only one *śanaiḥ* || Φ om. *tena sa* || Bh *saha* for *sa* || Φ *taṃ hradam taṃ* || BhΦ *pracalita* for *prāpitaḥ* || 3 BhΦ *athāmtare* || P *mūṣakāḍhitam*, M *mūṣakāḍhisritam* [sic!] || 4 N *tattistha*°, Φ *tannīrastha*° || 5 Φ (not Bh) *sākhām āruhya* || BhΦ *tārasva*[Φ *śva*] *reṇa provāca* || Φ *maṃtharakāḥ āgacchan* || BhΦ *bhavanmitram* || 6 Over °*tyāḍliṅga* gloss in bh: *tvam* || A our reading, corr. by corr. to *āgatyaḍliṅgyatām iti* || BhΦ *āgatya āliṅgya* || 7 A om. *yataḥ* || Bh *sakapūraiḥ*; Φ *kiṃ vaṇḍanaiḥ sakalapūraiḥ sthapārai* || P *kiṃmu*, BhΦ *kiṃ tu* for *kimu* || 2nd pāda in A: *kiṃ suśitalaiḥ*, which corr. corrects to *kiṃ ca caṇdraiḥ suśitalaiḥ* || 8 M *ta* for *te* || 9 Pr *nipunātarai* || 10 BhΦ *parijñāto 'sti* | *iti* || Pr *smṛti* for *'si* | *iti* || PPrM *mamāparādham* (PrM °*dham*) *kṣamasvam iti* || 11 BhΦ *vrkṣottīrṇakam* || 12 N *vihitāliṅgitau*, P *vihitāliṅginan*; Pr *vihitan liṅgitan*; M *vihitālikitaśarīrau*, om. °*liṅganau pūla*° || BhΦ *pūlakitasvaśarīrau vrkṣād* (Φ *vrddhād*) *adhasthod upaviṣṭau cātmacīramtanam vṛttāntam* || 14 A *maṃtharakam* || P *laghutapanakam* || Φ (not Bh) *bho 'yam ko mūṣakaḥ* || BhΦ *bhākṣabhūto* || M om. all between *mūṣakaḥ* and *mūṣako 'yam* l. 16 || 15 BhΦ om. *bho* || N *prāha* for *āha* || 16 PPr ins. *mūṣakaḥ* after *mūṣako 'yam* || Pr *t* for *tat*; BhΦ om. *tat* || 17 M om. *yathā dhārā* || A *rā* for *dhārā*; corr. corrects *rā* to *śaṣṭo* || A *vivirā tarakāḥ*, corr. by corr. to *divi tarakāḥ* || 18 Ψ sets in again here with *khyayā* || 19 A °*parityaktyās* || 20 M *paranirvedam* || BhΦ *āsāḍya* for *āpannaḥ* || BhΦ *tavāṇṭike* || 21 N *prāha* for *āha* || M om. all between *āha* and *prṣto* || Pr *prṣto dayaiva ttatraiva* || 22 Pr *eta traiva* || ΨPPrBh om. *na* || 25 M *pramadārotham* || 28 N °*gude*° for °*drava*° ||

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1 M *anna* || M *prāśūṣikaparivārakārtham* || 3 *suprayatnam*; cp. also Śār. 74, 9 || 4 Pr *bhākṣya*, om. *māne* || M *parivṛāprāja* for *parivṛāḍ* || 5 bhN *anāyāseneva* || 6 ΨP *prāpnoṣi*; Pr *prāpnoti* || N *bhākṣyayāmi* || M *taṃtram taṃ* for *tatra* || bh *vrhatsphīn*° corr. by corr. to *vrhatsphig*°; ΨPPr *vrhasphig*°, M *vrhasphī*° || 7 ΨPPr *brūṭakarnṇo* || 8 bhNAΨPr *āsramam*, P *āsram* for

śramam; M aśramam; Bh with us; M and Bh upanītavān, in Bh apparently corr. to our reading || 9 ΨPPr brūṭakaraṇa || 10 N brhasphigo, bhΨPPr vṛhasphigo, A vṛhatspigasya || 12 After abhyāgataḥ, Pr repeats śūnyam prativacanam prayacchati || ΨPPr brūṭakaraṇa || 13 ΨPPr sālḥādaṇ || 14 Pr rātrām api || N om. iti || 15 Ψ yat, corr. by cop. from yataḥ || 16 ΨPPrM transpose kasmāc cirād drśyase and prito 'smi te darśanāt || 17 ΨPPrM kā vārttā nanu durbalōsi || 18 M samupagatān || 19 ΨP karmāṇi, Pr karmāni || 21 bhNΨPPr prāghṛṇike, in Ψ corr. to our reading by cop.; but the correction is not very clear. ABh with us || 22 ΨPPrM sadanaṇ || Pr vṛthā for vṛṣāḥ || 23 N girā ||

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1 Pr tatraīka° for tathāīka° || 2 M om. yataḥ || 3 ΨPPr paurolatyaṇ || 4 bhN AΨPPrMBhΦ māṭhāpatyaṇ, in bh corr. to māgāpatyaṇ || 6 ΨP (not Pr) brūṭakaraṇaḥ || N būṭakaraṇa āha || 7 M tvāt for tvatto || Pr mamānyaḥ svhṛt, M mamānyaḥ syahṛt || 8 N bhikṣānūtram || 9 In bh, gloss on karmakarā: bhṛtyāḥ || N vṛtticchedūsanmārjanādi° || 11 N veśena for vaṃśena || M tūḍayati || 12 ΨP kutūhalaṇ me tasya, in Ψ corr. by very small strokes to our reading, apparently by corr.; M kaktūhalaṇ me tasya || 13 N vṛhasphik, A vṛhatspig, ΨPPr vṛhasphig || 14 ΨPPrM om. all between bilam and nidhānoṣmaṇā, l. 16 || 16 N kuddatesau || 17 N uṣmā || bhN vitvaḥ, corr. to our reading by corr. of bh || N viddhiṇ || 20 That in our text sādḥilimātā is a compound, is evident from 140, 15 || 22 ΨP brūṭakaraṇa ||

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4 ΨP devatārccanaparas, Pr devatārccanaparas, M devatārthanaparas || 5 bhN pratyūhaprabuddho || M only vrāhma[new line]pyoh || 6 N anantara-phaladū || 7 M tadagrahaṇ for tad ahaṇ || 8 bhN mūrṣoddeśena || ΨP yathā śaktir || 9 Ψ bhartsamānā || M bhargvayamānāha || 10 Pr he daridra for daridrasya || M bhojaprāptis || 13 bhN na svāditaṇ || 14 M maṇḍam ra 2 || 20 Pr tasya for tac ca || 21 Pr yacchannaajalam || 22 M nityapra° ||

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4 N vivekajñai sādananmāya || 6 bhNΨP (not Pr) trṣṇā; ABh with us || 11 ΨPPrM mahāñjanaśikharākāraḥ || In bh gloss on kroḍaḥ: varāhaḥ || 12 N om. drṣṭvā and the following words to drṣṭvāpi, l. 15 excl. || No MS. has the samdhi after drṣṭvā || bhΨPPrBhΦ ā karaṇānta, M ā karaṇānta; A with us || 16 Pr tathā for yathā || 17 M prahite || 21 N tasminn for etasminn || Pr °mṛtyu || 22 Ψ śṛṅgāla || ΨPPrM taṇ deśam ||

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1 N *prāruṣṭo* for *prahrṣṭo* ॥ 7 N *tatt* for *tat tad* ॥ 13 M *vāpaṭati-takoṭim* ॥ ΨPPr *bhaksitum* ॥ 14 M *tuṭitapāse* ॥ Pr *tālupradleṣe* ॥ 15 Pr *mastamadhyena* ॥ 21 Pr *athaśva* ॥ 22 M *cūrṇayisyāmnvā* for *cūrṇayitvā* ॥ 24 Pr *sūryāt tape* ॥

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1 M *grha-* for *grhe* ॥ 2 Pr om. *madye* ॥ M om. *sā* ॥ bhN *sāpy acimtayāt* ॥ 3 bhN *naipunye* ॥ 4 bhN *tilānām bhojyān* ॥ bh *klptavān*, corr. by cop. from *kṛtavān*; N *ktapravān* for *kṛtavān* ॥ 5 M om. *luñcitair a* ॥ 6 Pr *arthān* for *atha tāñ* ॥ Φ *sūrpe*, bhNAΨPPrMBh *sūrppe* ॥ 7 M *grho* for *grhād* ॥ M *tu* for *grhātu* ॥ 10 M *nava°* for *tad°* ॥ 12 N *samarthā* ॥ 14 bhΨPPr *saṃbaṃdhenéme*; N *saṃbaṃdhena me*; M *saṃbaṃdhaṃnemi*; our reading is that of ABhΦ ॥ 15 N *sāṃdalīmātu*, with a visarga added over the line ॥ 18 bhNΨPPr *taṃ* for *tan*; ABh with us ॥ bh *nīdhānodya°*, apparently corr. by cop. from *°nogha°*, N *nīdhānogha°* ॥ 20 ΨPPr *brūṭakārṇa* ॥ M *jñāyato*, om. *te ya* ॥ 21 M *yūthyaparivṛta* ॥ ΨPM *vṛhasphig*; Pr *vṛnasphigoha* ॥ 22 bhΨPPrM *khanatrikaṃ*, N *khanitrikaṃ*; ABh with us ॥ 23 PrM om. *mayā* ॥ 24 Pr *addhi* for *api* ॥ Pr *caraṇamalitānām*, M *caraṇamalitayām* ॥ NBh *tatpādānusāriṇo* ॥

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1 Pr *tava* for *tad* ॥ 3 M *tathā* for *yathā* ॥ 4 N *tayā* for *tathā* ॥ 6 ΨPPr *puruṣaṃ drṣtvā*, M *puruṣaṃ drṥthā* ॥ M *jāniti* ॥ 9 bhNΨPPr *bhaviṣyāt*, M *saviṣyāt*; ABh with us ॥ 10 bhM *cetarac ca?* *c* and *v* are often indistinguishable in Jain MSS. ॥ 11 Pr *cihnaṃ*; N *ajātakapā-laciknaḥ* ॥ 12 *pratyutpadaiḥ* all our MSS. including ABhΦ ॥ 14 N ins. *ārādhaḥ* before *pravṛttaḥ*, writing *pravṛttaḥ* between two *daṇḍas* ॥ 16 M *nām* for *mām* ॥ 19 M *bhaktvā* ॥ M *vāsurām* ॥ 20 N *°kapā-lajā-tilān* ॥ 23 M *durgge* twice ॥ 24 Pr *°carcino pi bhū°* ॥

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2 M *tā* for *khanatā* ॥ 4 Pr *anyāgata idam*, M *abhyāgapta ivam* ॥ ΨP *brūṭakārṇa*, Pr *vūṭakārṇa* ॥ 5 In Ψ gloss on *asya* by glossator: *nīdhā-nasya* ॥ bhNΨP *taṃ*; BhΦ om. *tan*; A with us ॥ 7 ΨPM *sthānakam* ॥ 8 Pr *vīkṣitum api* twice ॥ bhNAΨPPrM *acimtayamṣ ca* ॥ Bh *advācīmtayam*, Φ *advācīmtavyam*, BhΦ om. *ca* ॥ 10 N *ma* for *me* ॥ 11 M *sahastakiraṇo*; ΨP *nirucchāhaḥ*, Pr *nisacchāhaḥ* ॥ 12 N *sapatīcāraḥ* ॥ 13 ΨP (not Pr) *brūṭakārṇo* ॥ bhNM *bhūyo* only once; ΨPPr *bhūyopi* 2. A with us.

BhΦ om. 'pi ॥ N *tāḍitum* ॥ 15 M *bharann* ॥ 17 bhN *yato* for *gato* ॥
 18 Pr om. *yataḥ* ॥ 19 Pr *parūsavati* ॥ M om. *yaj janān* ॥ 23 bhN ΨPPrM
śatru. in bh corr. to our reading by corr. A with us ॥ ΨPPr *brūṭakarṇam* ॥
 N *kartuhalam* ॥

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1 Pr om. *ś ca* ॥ 2 N *mūṭakam* ॥ 4 Pr °*virahita* ॥ M *yathārthēna*
 for *yathā gajāḥ tathārthēna* ॥ 6 M *tata śrutvāha* ॥ 7 bhN *tato*, Pr *yatro*
 for *yato* ॥ M *na kūrddasēktinarasti* ॥ BhΦ om. *tad*; A *viddhi*, ΨPPrM
tadvad for *tad dhig*. bhN *tadvin* or *tad dhin* (as *dva* and *ddh* are often
 identical in Jain MSS.); in bh a second hand puts *g* over *n*. The
 reading *tadvad* (ΨPPrM) is a correction, but a wrong one. A's *viddhi* is
 evidently a correction of bh's reading ॥ 8 N ins. *yataḥ* after *uktam ca* ॥
 10 Pr *ṣṛṣmā kusari yathā* ॥ 11 BhΦ *kākaravāḥ*, PL¹ *kākasavāḥ* ॥ 13
 M om. *li* ॥ 14 M *śrīguṇānām* ॥ ΨPM *prakāśanī* ॥ 16 M *pravṛṇam* ॥
 18 M *vidhūva* ॥ 19 M *vakto*, APrBhΦ *vyakte* ॥ M °*rṛtaḥ* ॥ 20 ΨPPrM
iva for *api* ॥ 21 bhN om. *vilapya* ॥ Pr *tut samnidhānam* ॥ 22 N *vyarthah-*
samaḥ ॥ 23 ΨPPrM om. *ca* before *te*, writing *tatas* ॥ PL¹ *madbhūtyā* ॥
 24 bhN *samartho*, ΨPPrMBh °*samartho*; A with us ॥

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1 N *tat kim anena* [new line] *kim ārādhitena* ॥ 4 M *svāsvāmī* ॥ ΨPPr
chatraḥjiribhiḥ ॥ 5 M om. *teṣāṃ*, writing *cacau* for *vaco* ॥ bhN *durga-*
pravṛṣṭo ॥ M *yāvat nirdhata kvāpi* ॥ 10 ΨPPr *mānodbhāsam* ॥ N *hāsam*
 for *krāsam* ॥ 11 N *vignūbhavanti* ॥ 13 N °*paṇḍitāṃ* ॥ N *drśāṃ* ॥
 14 M *kṛtāṃtāpahataḥ* ॥ M *prāyadyate* ॥ 18 M *manvitraṃ* for *sanmitraṃ* ॥
 19 M *sarvasūna*; bhN ΨPPrM *sarvasūnyam* (M °*sūna*) *daridratā*; cp. SP II,
 32! A *sarvasūnyam daridratā*, Bh *sarvaṃ*, Φ *sarva*, BhΦ *sūnyam daridrasya* ॥
 24 N *api*° for *atī*° ॥

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1 M *yasya drśaḥ phalavipākāḥ* ॥ 2 Ψ om. *eva*, which is added over the
 line by cop. ॥ 6 After 83, A ins. this śloka: *mānam udvāhatāṃ puṃsūṃ*
varam āpat pade pade jīvitam mānamūlam hi māne mlāne kutāḥ sukham ॥ That
 this did not originally belong to our text is evident from K, which has
 interpolated it in a wrong place. The order of the pādas in this MS. is
 as follows: 83 ab, then cd, ab of our śloka, then 83 cd. It is clear, that our
 śloka originates in a marginal addition. It is missing in our other MSS.
 including BhΦ. Cp. also the right numbering of stanza 90 in BhΦ. As
 BhΦ only seldom number their stanzas, it is evident that the copyists copied
 these numbers from their originals ॥ N °*cchanna* ॥ 7 N *acimṭayāt* ॥

ΨPPrM om. *punar apy acintayam* || M *āpari* for *api* || 8 bhNΨPPrA *dāvanīkuthita°*, in A corr. by corr. to *dātra°* or *dānna°*; M *dāvanīkuthitanvacah*; Bh *dāvanīkkuvitasya ca*, Φ *dāvanīkkucitasya ca* || 9 Pr *avagraha* for *na cā* || 14 M om. *arthitvaṃ hi ma* || N om. *na* || ΨPPrM *vastvaṃparaṃ* || 17 M om. *paribhūyate* || 18 M *busvā* for *buddhyā* || 22 N *paraṃ* for *varaṃ* || M *°niveśītau*, corr. to *°niveśato* || 23 ΨPPr *giriguhataṭān*, M *giripumguhataṭān* || 24 bhΨPPrMBhΦ *khalu* for *khala*, in bh corrected to our reading by corr. A with us, but corr. by corr. from *khālājanāt* || ΨPPr *prārthair* for *prāptair*; M *prārptaurr athaiḥ priyaṃ kṛtavān manaḥ* ||

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2 ΨPPrM ins. our śloka 88 after our 89; but as ΨP number our 88 as their 82 (PrM 83), and as ΨPPrM number our 89 as their 83, it is clear that the transposition is only due to the inadvertence of some copyist || 3 bh *'py arthito*, N *'py arthibho* || 5 M *vānīksaraṃ* for *dīnā°* || 8 N om. *na ca* || 12 N *parapīdeuā°* || 13 M *dvitīya°* || 14 M *reṇī ciraparakāśī parāpannābhōjī* || 15 N om. *yan maraṇaṃ* || 16 ΨPPrM om. *tad eva* || N *vṛhatśpīga°*, ΨPPrM *vṛhasphīga°* || 19 N *kare*, then a begun *ya*, then *ro* for *kātaro* || 21 N *upāgatasya* || 22 bhN *peṭikāṃ* || 23 ΨPPrM *āyuhśeṣatayā* (M with *daṇḍa* between *°yuh°* and *°śe°*) ||

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2 bhNΨPPrMBh *daivo*; A with us. See 151, 9; *daivo* however seems to be the genuine reading, as *daiva* 'Destiny' has often the masculine gender in Jaina Sanskrit || 3 bhN *tasmān na śocā na ca vīsmayo me*; but see 151, 10; in bh a first *ca* is inserted after *śocā*, but deleted again by cop. || 5 ΨPPrM *so 'bravīt* for *hiranyaḥ kathayati* || 6 M *nagaradatto*, om. *re sāga* || 8 In bh gloss on *rūpakaśatena*: *rūpaiyā* || 11 M *sadattena* || 15 bhN *nirbhatsya* || 18 N *tatra nagara°* || 19 Pr ins. *ki* before *kenacid* || 20 PL¹PrM *trēti* for *vā, iti*. This reading goes back to the circumstance, that in Ψ in the left part of the *va*-noose, perhaps owing to some small defect of the paper, there seems to be a small opening. But under the magnifying glass the closing of the noose is quite distinct || BhΦ *bhavān* for *vā, iti* || 21 bhNΨPM *mauṇsyēti*, PrBh *mauṇsya ity*, A *mauṇsyo iti* ||

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3 Pr *prasiddhauāma* || 4 ΨPrM *kanyā*, om. *rāja* which the cop. of Ψ adds in the margin || After *candramatī*, M *yā ekasmin divase*, &c., l. 5 || NP *nāmāti°* || 5 NPr *nirīkṣyamāṇā* || 6 N *manorathaś* || 7 Pr *kusumabāṇāhatayā* || 8 N om. *tayā* || Pr *nirjarasakhī* || 9 M *sa* [new line] *saha* || 10 M *dagvad* for *yad* || ΨPPrMBhΦ *tvadaṃtike* || 12 ΨPPrM

madanṭike || 13 bhN *samesyati*, ΨPr *samesyati*; ABh with us || 14
Cop. of Ψ supplies the words *yady arasyam* to °*bhikhitam* incl. in marg. || Pr
tatrāgarantaryam || 16 M *tayā* for *tvayā* || 23 M om. one *yena* ||

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2 M *kautukān dr̥ṣṭakahrdayas*, *ka* being struck out; bhNΨPr *kautukāt
dr̥ṣṭakahrdayas*; ABhΦ *kautukāviṣṭahrdayas*. Cp. our Introduction, p. 34 || Pr
avalayipādhirūḍhaṃ || 5 Pr ins. *tayā* after *āsritayā* || M *tadaṅgajayga-
japajātaharsaromāṃvitagātrayoktaṃ* || bhN °*mātrayānuraktayā* || M °*gātrā*°
for °*mātrā*° || 6 N *mavā ātmā* || Pr *ābhyā* for *ātmā* || 10 N *staṃbhita-
taraṃ* for *sta° tra°* || 12 M *rad* for *yārad*, bhNA *daṃḍapāsakaḥ*; M *daṃḍra-
pāsikū*, ΨPBhΦ with us; cp. 151, 2, 9 || 13 bhNΨ *ahitaḥ*, in Ψ corr. by
cop. to our reading || 16 bhNA Pr *daṃḍapāsakeuā*°, M *daṃḍapārsakeuābhi-
hita*; ΨPBhΦ with us || 17 Pr *samiti°* for *sa mati°* || 18 N *taṣyāḥ
rakṣakasya*, bh 'vinayarati, N 'avinayarati, Ψ *avinayarati*, P *vinayarati* || 24
bhN *braviṣi* ||

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2 M *asakṣaṃ* || 3 ΨPrM °*phalaṃ bhavati* || 4 bh *nirbhatsya*, N
nirbhatsa || 8 M °*grhadvāraraviṃtamāṇḍapa°* || M °*mala°* for °*maṃgala°* ||
9 Pr *āvatvā* for *hatvā* || Pr *prauṇma jjaunako°* || 11 Pr *prauṇmya* || M
diṣyo diṣaṃ || N *janmuḥ* || 14 M *mahāsāhastikatayā* || 15 bhN *nirbha-
tsitarān* || M *apayāte* || 16 Pr *abhikrāṇte* || 17 ABhΦ *tat*, Pr *nol* for *taṃ*.
But *taṃ* is evidently a prākṛtism; cp. the Introduction to this volume, p. 32 ||
18 bhN *prasara*, P *svasura* || ΨPr *tvayānutiṣṭitaṃ*, P *tvayā 'nutiṣṭitaṃ*, M
tvayā 'nutiṣṭitaṃ || 19 M *pradattveisatti* for *pradattā, iti* || 20 bhN
°*palāyato*, ΨPrM °*palāyamāno*; ABhΦ with us || 21 Pr *edaṃ* for *idaṃ* ||
23 PPr *prāṇasaṃśayā ikṣitā*, a misreading easily to be explained by the
form of *dra* in Ψ || bhN om. *mama* || 24 bhNAΨPr *grhīṣyati*, Φ
grhīṣyatīti, Bh *grahīṣyatīti* || Pr *vārttāvvyatirekeṇa* ||

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1 bhN *saṃjātaḥ* || (N om. the ardhadaṇḍa) *mahā°* || bhN om. *taṃ* before
vārttā° || 2 ΨP *karma°* for *karna°* || A *daṃḍapāsakaduhitāpi*; BhΦ
daṃḍapāsikasutāpi (Φ °*sutā 'pi*) || 4 ΨPrM om. *svayaṃ* || ΨPrM
tatrāgataḥ || 6 M *manujah* || 8 AΨPrMBh *daivōpi* || ΨP *tuṃ*
for *taṃ*; cop. of Ψ supplies *laṃghayitum* in marg., P has it in the text || 9
bhN °*pāsika°*; ΨPrM *daṃḍapāsika* [P adds *ḥ*] *sutā 'bravīt*; Bh *daṃḍapāsikasutā
āha*, Φ *daṃḍapāsutā āha*, A *daṃḍapāsakaduhitā 'abravīt* || 11 N *na visma-
yomi* || M *vaṇikaduhitā* || 13 NPrM *prthak* (only once) || 14 ΨPrM

ins. *tān* before *vṛttāntān* || M *sabāhumānām* || 16 ΨPPr *upabhuṅjamānaḥ* ||
M *upabhuṅjamānamukhenā°* || 18 After *ityādi*, ΨPPrM || 4 *kathā* ||

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1 N *tathā ca* || 2 Pr *mānasyaṃ* || 3 bhN °*pānasya* || ΨP *upā-*
nadvūta°, M *upānadvūḥa°*, a reading easily to be explained by the form of the
respective akṣara in Ψ || M *carmmavṛttaiḥiva* || 5 N *kare prāpte* || bhN
om. 'py. The copyist of bh writes *a* over the *avagraha* || 6 ΨPPrM put
our śloka 99 after our 101. Their numbering 92 to 94 (92 twice for
91.92 corresponding to our 98.100) agrees with this transposition || 8
bhN *ti* for *te* || bhM °*kutumbini* || 9 bhNΨPPrM *āsvādayati*; ABhΦ
with us || M *ya kṛṣṇe* || 10 All our MSS. incl. ABhΦ *asatyāny* || 11
bhN *parigrha°* || M *kṛṣṇe* || NPr *nivṛttim* || 13 In bh a gloss on
kuśa: *darbha* || ΨPPrM *vāpi* || 14 M *nīnam* for *dīnam* || 15 Pr
ṣadbhyāṃ yat tvayodhes ta° || 19 bh *śravyaṃ*, corr. by corr. to *śrāvyaṃ*; N
śrāvyaṃ ||

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2 P om. *sahodarās ca*, M om. *hodarās ca* || 4 N *hy arthe* || N *triloke* for
'*tra loka* || 5 bhN *svavacanam* || N om. *tāvad* || 6 ΨPPr *laghutapanako* ||
10 N *samagoraga°* || bh °*māgaṇṭam* || 11 Pr om. here lines 11 to 13
incl., inserting them after *pā*, l. 15 || Pr *āmadhyāhnakr°* || 13 ΨPPrM
°*sevikā* for °*setikā* || 14 ΨPPr *tasyā* || bhP °*nukuryāt*, but in bh corrected
to our reading by the copyist himself || 16 ΨP *samāsvāsayitum*, Pr *samā-*
svādayatum || N *t* for *yat* || bhN *svadeśakṣari°* || 22 M *sa viśayaḥ* ||
23 M *śrayato tam e carute* || 24 A om. all between *vanam* and *ḍūkāḥ* (for
maṇḍūkāḥ), l. 27 || 25 *arthinām* all our MSS. but A (see on l. 24) incl. BhΦ.
The lion being represented in this stanza as the king of animals, the
arthinaḥ must be understood as his followers, such as Karāṭaka and
Damanaka. The original reading of the *Pañcatantra* is not *arthinām*, but
ātmanah; cp. Śār. 87, 21 || 26 N *udyanyaparair* || 27 M *sarapūrṇa-*
thivāṃdrajāḥ || 28 Pr *bhodyogaṃ* ||

Page 154.

2 bhNΨPPrM *kalāvidhirjñam* [N °*vidhirjñam*], in bh corrected to °*va-*
dhajñam by corr. ABhΦ with us. Cp. Śār. 88, 4 || bhN *vyasaneśv*, corr. of bh
vyasaneśv, P *vyasanepy*, a misreading easily to be explained from the form of
the akṣara *ṣva* in Ψ; bhNP *aśaktam*, Ψ *asaktam*, but *śa* written by cop. over
sa. M *vyasanethaśaktam* || 5 ΨP *acavalaṃ* || N *avisvādinam* || 6 M *eva*
vitā bhavati || 16 A with bhNΨPPrM. After l. 16 BhΦ ins. *sthānabhiraṣṭāḥ*
(Bh om. *ḥ*) *hi śobhaṃte* | (Bh om. *ḥ*) *siṃhā* (Bh adds *ḥ*) *satpuruṣa gajāḥ* || N

śobhante || 18 M *saṁsthānam* for *śraṁ sthānam* || bhN *parityajyet*, corr. by cop. of bh to our reading || 19 N om. *iti* || 20 M *rūparatyās* || 24 Pr *ṛṣṭiṣṭi* || 25 Pr *śilaparākrama* || 30 M *bhuvati* for *labhate* ||

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1 Pr *śalmīśṛṅga*° || N °*śaṅga*° for °*śṛṅga*° || 3 N *nātinīca*, Pr *nītinī-* *car* || 5 ΨP *madakṣ te*; Pr *ki midak te* || 7 Pr *yauvanā dhanāni ca* || 8 bhΨPM *navasakhyāni*, N *navasaṁsthāni*, Pr *navasaṁkhyāni*, A *navasāṣṇāni*; DhΦ with us. Cp. Śār. 89, 18, and SP II, 63.—*śasya* and *śaspa* are often confounded in the MSS., and as *ś* is often written as *kh* in North-western MSS., *khya* and *śya*, *spa* interchange very often || ΨPM insert *ca* before *yoṣitaḥ* || 11 N *prāṇasyopi* || 12 N *cittasya* || 14 bhN *gehe* || 15 M *cittam* || 17 bhNΨPPrM *daivo 'tra* for *dairam evātra*, BhΦ *daivam eva*, om. *atra*; A with us. But see our note on 147, 2 || 21 N *nābhyam* || 22 ΨPPrM *lālhaḥ paramaḥ* || 23 M *kṛṣṇā* || 28 P (not L) om. *lālho 'sti* || 29 N *vicar*, PL¹ *cittam* for *vittam* || bhNPr *vināśa* for *vināśi*, corr. by cop. of bh to our reading ||

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1 N ins. *hi* after *kāryatatram* || Pr *kiṁcid* || ΨPPr *dhanabhogābhāginah* (P °*na* for °*nah*) || Ψ *kicic ca*, P *kiṁcic ca* || 3 °*śyōpārjanam* all our MSS.; but cp. 157, 15 || 5 ΨP *kathaṁti* || 7 NBh (not bh) *somaliko* || Pr *vāyah* (om. *tantu*) || N *taṁtutvāyasaḥ* || 8 N *ca śastrāṇi* for *vastrāṇi* || 9 ΨPPrMBhΦ °*nādikā* || 10 AΨPPrBhΦ *kolikās*, M *kokikās* || 12 N *aradhāraṇakam* for *adhā*° || 14 M *mithyātha jalpitam* || 15 bhNAΨPPr (not MBhΦ) insert *na* between *dhanam* and *bhavati* || 16 M om. *bhavati ca bhāryam* || 19 ΨPPr *māturam* || 22 NPr *chāyātapo* ||

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1 N *tasmād atraiva karma tiṣṭa tiṣṭa* || 3 M *saṁthapadyate* || PL¹ *saṁprapadyamaparityaktam* (l. 4) || 5 AΨPPrMBh *yathā ca* || 6 bhN *na* for *ca* || 9 ΨP *udyamenna* || 12 ΨPPrM *ca na* for *cen na* || 13 bhNΨPPrM *nōpālambhyaḥ*; ABh with us || 14 M *varttavyam*; all the other MSS. incl. ABhΦ with us || 15 °*yōpārjanam* also ABhΦ || N *śvarṇṇaśatatrāyopārjanam vidhāya* || 16 bhN *prati śhitah* || 20 Pr *krodhasaraktau locanau* || 21 M *karttavyam* for *kartaḥ* || M *dhā*, om. *bahu* || NBhΦ *somalikasya*, ΨPPrM *somilasya* || 24 M om. *vyavasāyinām* ||

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1 bhN *tathāsya* for *tasya* || Ψ *atyat*, P *at* for *atas* || 2 Pr om. *yāvad asau* || 3 bhN *anviṣyati*, Pr *anveyati* || 5 N *ca* for *vā* || 6 N jumps

bhN, ΨPPrM

from the first *bhūyo 'pi* to the second *bhūyo 'pi* (l. 7), om. one of them and all between them || The words *tatra* to *pracalitaḥ* incl. are om. in the text of Ψ, but suppl. by cop. in margin || Pr om. *ca* || 7 M *antyaṅgeṇaiva*, ΨPPr *anyamāṅgeṇaiva* || 10 ΨPPr *edaṃ*, M *idaṃ* || 13 M *varttaḥ* for *kartaḥ* || 14 P *bhojanād rte* || 16 bhNAΨPPrM *karmma*; but in A some akṣara smeared with gamboge after *karmma*; BhΦ *karmman* || 17 ΨPPr *upalambhayasi* || 18 N *somaliko* || 23 N *somalika* ||

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3 N *somalika* || N *prāha* || ΨPPrM om. *tad* || 5 M *nāma sti* for *nāsti* || N *somalika* || 7 In M pāda 1 runs thus: *virūpikulīno 'pi* || 10 bhN *subud-dhau* || M om. *patataḥ* || N *patano* || 11 bhN *nirīksito* || ΨP *daśa varṣāṇi ca pañca ca* || 12 M om. *so 'bravīt* || 14 P *pralabadvṛṣaṇo* || bh *ṣaṃḍaḥ*, corr. by cop. to *saṃḍaḥ*, which is N's reading; ΨP *ṣaṃḍhaḥ*, Pr *ṣaṃḍha* with following *daṇḍa* || 16 bhN *maraktā°* || Pr *śiṣpānigrā*, M *śaṣpānigrāṇi*. These readings evidently go back to that of Ψ, which has *śaṣpānigrā*, with 2 over *ṇi* and 1 over *grā* (these figures perhaps by a later hand) || 17 M *thalobhiko* || Pr om. *sa*, owing to the fact, that Ψ writes *sa*, then *na* or *va*, then *gadātīrekā*, putting one single bracket before *na* (or *va*), and deleting by a horizontal stroke not only these akṣaras, but by mistake also *sa* before the bracket. P with us || 18 M *sukhenāpavin nadīpuline sukhēnopaviṣṭa* || 19 Ψ *pralambavṛṣaṇo ṣaṃḍo*, the *o*-stroke before *ṇ* being deleted by an almost invisible stroke at its inferior end, whereas on the second *o*-stroke after *ṇ* the visarga has been written by cop. in the form of two circlets. Hence PL¹ *pralambavṛṣaṇoḥṣaṃḍo*, Pr, taking the circlets as deletion marks, *pralambavṛṣaṇaṣaṃḍho* || bhN *saṃḍo* || 20 M om. *śṛgālo* || 21 Ψ *'sihitaḥ*, corr. to *'bhikitaḥ* || bh *yaspāsya*, N *pasyāsya* for *paśyāsya* || 22 N *prahāreṇa* || 23 bhΨPrM *arhasi*, N *arhatha*. In Ψ, °*si* seems to have been corr. to °*ti*; but the correction is not clear ||

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2 bhN *niyojasi*, corr. by corr. of bh to our reading || 4 Pr *etā*, M *aitya* for *etya* || 8 N *so bravīti*, PL¹ *so 'bravīt* || 9 NM *karomi* || ΨPPr *sadaivōdyamavatā*, M *sadaivōdyamatā* || 11 ΨP *yathālasya°*, but in Ψ *trā* under *thā* by cop. || 12 bhN *bhaya°*; M *tayavitrama°* || 16 N *bha* for *na* || 21 M *dṛśate* || 22 N *mūṣakasthānam* || 23 M *tasya pralambavṛṣaṇaprṣṭam* ||

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1 M *sarvakṛteṣu* || 2 bhNAΨPBh *strīvākyaṃkuṣaiḥ*, Pr *strīvākyaṃkuṣaiḥ*, against the metre; but in Bh corr. in marg. to our reading by cop. Φ with us ||

4 M *amasyam* for *agamyam* || 7 Ψ PPrMBh Φ *paṃcadaśame* || 12 M
avasthāna || M *aho* for *ato* || 13 After *iti*, Ψ PPr *kathā* || 6 ||, M || 6 || ||
 16 Pr *dhanagṛhastayuktadhanākhyau* || 17 P *budhvā ckaravarūpaṃ* || 18 M
 om. the sentence between *gataḥ* and *atha* l. 20 || N *somaliko* || 20 N
pradāṣaḥ || 21 Pr *bhāryā* || 22 M *prāptōpraviṣṭaḥ* || bhN Ψ Pr *śakti*°
 for *śakti*°; in Ψ corr. in marg. by cop. to our reading, which is that of
 Hamb. MSS. and APBh Φ ||

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1 N *śorilikaspi*° || 2 Pr ins. *apy* after *tad* || 3 Pr om. *na* || 4
 N *kartavyāḥ*. M *kartavyā* || M om. the sentence between *kartavyā* and *atha* ||
 5 Ψ PPr *kṛdyaṃnāsa* || 7 M om. *tataḥ* || N *dhanagṛhaṃ* || 9 N
suklabhukṭasāygyāṃ; Pr *sukhasāygyārthaṃ* || 11 Pr *kurvato* || 12 M om.
kṛtaḥ || 13 bhA Ψ PBh Φ *vyaharaka*°, M *vyaharaka*°; NPr with us ||
 M *ānataḥ* || 14 bhN *ktayam* for *kṛtyam* || 18 bhN Ψ PPr *bhuktadhane*;
 ABh with us || 22 bhN *dhanagṛhastaya*; A *dhanagṛhastayā*, but corr. by cop.
 to *dhanagṛhastaya*. Ψ PPrM *dhanagṛhastayā*; Bh Φ with us ||

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1 bh (not N) A Ψ PPrM *arthasāygyārjanam*; cp. śloka 133 || After *iti*,
 Ψ PPrM ins. *kathā* || 5 || 3 N *vittam* || 4 Of this line, M has only:
āpa saṃghātakarṇakāṣam || 8 N om. *na* || 10 Ψ PPr *taṃ* for *tan* || M
 only *taṃ* for *tan niścitam* || N *lalāṭapaṭe yat* || M om. *yat* || 11 Pr *jala-*
nidhir || Pr *viśo* || 12 Pr *riṣṭi* || Ψ PPr *kathayati*, M om. *ghaṭayati* ||
 A om. all between *vidhir* and *anicchanto* l. 15 || N *akṣimukhi*° || 13 All our
 MSS. incl. KBh Φ (A has a gap here) against the metre *aghaṭitaghaṭitāni* in the
 first pāda. The same faulty reading in MS. A of the *metrical* Campa-
 kaśreṣṭhikathā, stanza 237 (MS. B, stanza 267 has but the beginning
aghaṭitaghaṭi with following °), and Ballāla's Bhojaprabandha, ed. Jivānanda
 Vidyāsāgara, p. 39, whereas K. P. Parab, Bhojaprabandha (Bombay, 1896),
 p. 28, stanza 144 and Subhāshita-ratna-bhāṇḍāgāram, Bombay, 1891, p. 133,
 stanza 36 go with us. As in Bhojaprabandha and Subhāshita° the second
 pāda has a different reading (*durghaṭīkurute*—Camp. A with us), this stanza
 would not seem to have been directly taken from Pūrṇabhadra, but from
 some other source. It is at least possible, that the faulty reading in our
 MSS. and in Jivānanda's edition of Bhoja° is older than either of the two
 texts || M *sughaṭitāni* || 15 *anicchanto* is a misprint; read *anicchato* ||
 M *dehinām*; after this, M again: *duḥkhāni yatkeḥāyānti dehinām* || 16
 Ψ PM *duḥkhāny* || 17 N *aparam* ca twice || M *dhiyādhīcho* || 18 bh
svāmī ca, Ψ PPrM *svāmī yat*; our reading is that of N A. In A two akṣaras
 covered with gamboge between *prā* and *ktā*. Bh Φ om. this stanza || Pr

prāktana ॥ 20 N *vidhāyeti* ॥ 23 M *kṛśvākhur* ॥ 24 M *yataḥ* ॥ 27
M *varttavyaḥ*; N om. *kartavyaḥ* ॥ 28 Pr *vratapavāsadharmmaḥ* ॥ 30
bhN om. *hi* ॥ 31 Ψ PPrM ins. *uktaṃ ca* before stanza 161 ॥ 32 NP
saṃtoṣāmṛlataptānāṃ ॥ 33 Pr *°luptānāṃ* ॥ M om. *cētaś* ॥

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3 N *svavairamadaṃ* for *svaveśmēdaṃ* ॥ Ψ PPrM *nirvṛtenanānudvigne* ॥ 4
M *'bhicūdyāḥ* for *'tivāhyaḥ* ॥ Ψ PPr *ca nāikaśāstrānugataṃ*, M *cānekaśāstrā-*
nugataṃ ॥ M *maṃpraroḥtaṃ* ॥ 5 Ψ *maṃtharaka r*, *sādhu* being supplied
in marg., and *he* being written over *ka* by cop.; hence Pr ins. *he* after
bhadra ॥ Pr *sādhuśrayaṇīya°* ॥ 7 Ψ PPr *sārā*, M *sā* for *sāraḥ* ॥ 9 Pr
suhr̥ṣṭau ॥ 10 bhNAΨPPr *prīyā* for *prīyāḥ*; Bh with us ॥ 13 N *nu*,
bh *tu* for *na* ॥ N *°bhopakṛtā°* ॥ A (not Bh) om. l. 15 and the following
śloka ॥ 17 bh *dhuraṃdhurāḥ* ॥ 20 N om. the two last pādas of
stanza 166 and the following prose sentence ॥ 21 Pr *prīyāṃti* ॥ 23
N *nār̥tāt* ॥ 24 M *nāyayasyāt* for *nār̥thi° yat syāt* ॥ 25 N *vā* for *kā* ॥
26 N *yaśo* for *yaśaso* ॥ 27 M *vicāṅgo* for *citrāṅgo* ॥ P *kurumgo* ॥ N
ludhbabakānapātacakitas ॥ 28 Ψ PPrM *āyātaṃ* ॥ M *hiruṇyaḥ* ॥ Ψ *laghu-*
tapanako, with almost imperceptible 1 and 2 over *pa* and *ta* respectively;
hence Pr *laghutapanako*; P with us ॥ 30 Pr *laghutanaḥ* ॥ 31 M
āhṛtavān ॥ 32 Ψ P *ihāvasthitasyōpāyo*, Pr *ihāvasthitasthoyāyo* ॥ Ψ PM
°syōpāyo ॥ AΨPPrMBhΦ ins. *yataḥ* before *suṛkṣitaṃ* ॥ 33 N *upā-*
gataḥ ॥ In Ψ *thai* of *tathāiva* resembles *trai*; hence PL¹Pr *tatrāiva* for
tathāiva ॥

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2 M *odhāya*, Bh *ādāya*, Φ *ādāyaś*; A with bhNΨP. Query: *avadhārya?* ॥
3 bhN *udakam āgata eva* ॥ bhN *śaktivān* ॥ 6 Pr *abravīti* ॥ M *apadaṃ*
for *idaṃ* ॥ 7 Ψ PPrM *aśvasāraiḥ* ॥ M *cetasah* for *cetaś ca* ॥ 8 bhN
sanniruddhamāno ॥ Ψ PPrM *udakār̥thaṃ*, in Ψ followed by *daṇḍa*, in P
by double *daṇḍa* ॥ 9 N *maṃtharaka prāha* ॥ 13 PrM *°bhavaneṣv*
upi ॥ 14 N *°nābhikṛitaṃ* ॥ 17 M om. *ny abalā* ॥ 19 N
kathayati for *prechati* ॥ 21 bhNΨPPrM *ucchanna°*. A *ucchinna°*. BhΦ
janapadadevatāyatanādhiṣṭito bhūmipradeśah, om. *utsanna*. For our emendation
cp. Kullūka's gloss on *śūnyagehe*, Manu° iv. 57: *utsannajanavāsagehe* and
Critical Introduction, p. 33 ॥ 22 M *°kaścidra°* for *°cchidra°* ॥ 24 M
°pānāparaṃ sau° ॥ 26 M *ārabdha* ॥

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1 M *sampaviṣṭavakranetra°* ॥ Pr om. *kṛtāḥ* ॥ 4 M om. *api ca* ॥ 7
N *vim̐tyopāyaṃ* ॥ 8 M *tatsare* ॥ 9 Pr *abravan* ॥ 10 Pr *putrapau-*

trapaṇyā ॥ 13 bhN *yad* for *yady* ॥ M *kṛpā*, om. *sti* ॥ 15 N om. *kṛpā* ॥ M om. *ta* *ca* *śrutvā* *gūṭhapati* (not *h*) ॥ 16 N *mūṣikās* ॥ 19 AΨPPrM ins. *sa* before *sayūtho* ॥ Φ om. *sayūtho*, Bh *sa* for *sayūtho* ॥ 20 Pr *śmāṣya* ॥ 23 N *rihāyo nānyo* ॥ 24 Pr *mūṣakāvasayā* ॥ AMBhΦ *ṛarivāraka*°, but in M *va* and *ca* are very often confounded ॥

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1 bhN *bandha*° for *bandhana*° ॥ 3 NP *sa* for *sayūtham* ॥ M *yathā-śāṅgāpālāṅgā* ॥ 5 N om. *ato* *'ham* and the following words to *bhadra* excl. ॥ 6 Pr om. *chrutvā* ॥ After *ityādi*, ΨPPrM add ॥ 7 *kathā* ॥ which in M is followed by a flourish ॥ 9 N *'dharmārthādibhiśāstra*° ॥ 11 Ψ *kāryagītāśāstravinodena*, with one mark of deletion (small vertical stroke) over *gī*, two ones over *śā*, one over *stra*; A P *gīta*° for *kārya*°; MPr *kāryagītā-rinodena*. This shows that the reading of AP originates in a gloss of the archetypes of APM! ॥ 12 ΨPPrM *ca* for *hi* ॥ ΨPMBhΦ *ca* for *vā* ॥ 15 N *cittāṅgo* ॥ N *taṁ ca pa*° ॥ 17 M *'hiraṇ*, then the first part of the akṣara *yo* (not *yan*), then some akṣaras worn off, then *patanampkaṁ* ॥ bhN *maṇḍagatiyā*, M *maṇḍaragatilayā* ॥ 19 bhN *patitēti*, PL¹ *patita iti ta iti* ॥ 20 Pr *badhan*, M *budhan* ॥ 21 Pr *bahvapāyaḥ pra*°, PL¹ *bahvapāyaṁ pra*°; in Ψ there is a small vertical stroke over *ya* to mark the caesura ॥ 22 Pr *sathā* for *sarvathā* ॥ 23 bhN *palvaśamipe* ॥ 24 ΨP *prāpnosi*, M *prāptoti* ॥ 26 Pr *śmān* ॥ 27 bhN *jivito*, corr. by cop. of bh to our reading ॥ 28 ΨPM *yat kim api mayā*, Pr *yatram api mayā* ॥ N *praṇayakupile*, ΨPPrM *praṇayaprakupitena* ॥ 29 ΨPM *madvanād* ॥

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3 PL¹ om. *mītreṣu* ॥ 4 ΨPr *uktvāyudvignahṛdayo*, M *uktvāyudvignahṛdayo* ॥ 5 ΨPPr om. *nivedya* ॥ N *gahitvā* ॥ 6 bhN om. *taṁ* ॥ PN *tadavasthām* ॥ 10 M *kṛśantaḥ* ॥ 12 In bh, *vi* of *virodhaḥ* has been corr. by the copyist from the beginning of some other akṣara (perhaps *dvi*); N *dvirodhaḥ* ॥ 13 Pr *abhijñāsi* ॥ 15 M *bhavān vṛṣyattāṁ*(gap)...*ta* *kathanena* ॥ 16 bhNABhΦ *api* for *asi*; but cp. Śār. 99, 1 ॥ ΨPPrM ins. *ta* before *katham* ॥ M om. *bandhanasya* ॥ N *upāgataḥ* ॥ 17 M *bandhanā*° ॥ N *anubhūta*, om. all to *dhanavyasanam* (excl.) L 18 ॥ 18 bhΨPPr *bhava* for *bhavatā*; AMBhΦ with us ॥ N puts *vistarataḥ* after *icchāmi* ॥ 21 N *śaṇmāsasamjātaḥ* ॥ 22 AM *paripālayāmi*, BhΦ *anupālayāmi* (cp. Śār. 100, 8) ॥ 23 N *gamatī* ॥ 24 N *vicarayan* ॥ M ins. *na* after *vicaran* ॥ 25 Pr *nirgatā* for *te gatāḥ* ॥ 26 Ψ *deśo* ॥ M *apaśyāmi* ॥ 27 bh *purutaḥ* ॥ bhNAΨPPrM *vikṣyamāṇās*, BhΦ *pratīkṣamāṇās* ॥ 28 M *athordvaṁ gater* ॥

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1 N *ākarsayāmi* || 2 P *tadro*, L¹ *tadbho* for *naddho* || 3 N *nirāśitayā* ||
 4 ΨP *iti* twice || Pr °*hṛdayo nāhaṃ* || 6 N *pāritoṣaṃ* || 7 L¹ *vilepana*°,
 P °*vilepanā*°, Pr °*vilepena*° || 8 Ψ *kumārikāṇām*, corr. to our reading; PL¹
kumārīṇām; Pr *kumārā* || 9 ΨPPrM om. *kantukaparāṇām* || N *hastādvayaṃ*
 for *hastād dhastaṃ* || 10 PL¹ om. all between *rājaputrasya* and *mṛgayū-*
thasya l. 13 || 11 M *prāvṛtakāla*° || 12 bhN °*hṛdaye* || 17 N *evad*
 for *etad* || bhN *autpādikam*, P (not L¹) *autyātikam*, Pr *auvyātikam*, both these
 readings originating in misreadings of the form which *tpā* has in Ψ ||
 18 N *grhagrṛhita*; M *grṛhita*, om. *graha* || 22 M *atha kṛśāṃ* for *akṛśāṃ* ||
 23 ΨPr (not P) *kāṣṭeṣṭakālalaguḍaprahārair* || 24 Pr *vyāpātenēti* ||

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2 M *prāvṛtakāla*°, N °*samayotsuke* || 3 For stanza 178, NBhΦ only :
yathā vātavidhūtasyēti || 5 M *asaṃbaddhajva*° || AΨPPrM *tac ca śrutvā* ||
 7 M *prabhūtaṃ prabhūtaṃ jalena* || 9 bhN *suhrtsnehāt kṣi*° || 10 N
śata° for *śara*° || Ψ °*jhuṃda*° (cp. vol. xi, Table I, no. 1, 15 c, and the form
 which *jḡhi* has in Table II, no. 12, 2 a), PL¹ °*kumda*°, Pr °*kvaṃda*°, bhNAM
 °*kaṃda*°, which does not make good sense here. Cp. the reading of BhΦ. Śār.
 103, 16° *kaṇṭaka*°. Perhaps °*kaṇṭa*° is Pūrṇabhadra's original reading. BhΦ *śīraḥ-*
kaṃṭhakeśānmarddanam || 12 bhN om. *bhadra* || N *tvacā* for *tvayā* || M
apahāgataḥ, bhN *apahārya gataḥ* || 15 bhNAΨPPrM *anupraviḡṣyāmi*, Bh
praviṣāṃmīti, Φ *pratiṣāṃmīti* || 16 Pr *voca*, om. *s tvam* || 17 M *dayitajanavi-*
priyogaś ca kasya; Pr *jana*°, om. *dayita* || ΨP *cittaviyogaś ca* || 18 M
 °*mahoṣadha*° || 19 N *śiṣṭasamāgame* || 20 bhΨPPrM *pathyadana*°, NA
pathyadina°; BhΦ *paśya dinasamṇibhās te* || 21 ΨPPr *prabhoś ca* || 27
 M *paraṃ* for *varaṃ* || N *prāṇatyāgo* || 28 PL¹ om. *bhavanti* ||

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1 ΨPPrBhΦ *hiranyapāśaṃ* || 2 Pr °*vyāhrte vi*° || 3 Pr om. the first
 'pi || 4 ΨPPr *vāsaṃbhāvayabhūmim* || 5 N om. *dr̥ṣṭvā* || 7 Ψ *ulpa*,
 then *daṇḍa*, then *tato*. The inferior end of the vertical *ta*-stroke goes to the
 right and meets the first vertical *o*-stroke to the effect that this *ta* in
 connexion with the *o*-stroke resembles *tya*, though the superior horizontal
 stroke of *ta* does not meet the *o*-stroke (see vol. xi, Table II, no. 10, l. 3 a).
 Hence PL¹, taking the *daṇḍa* for an *e*-stroke, *ulpatyeto*, Pr *ulpato*; Pr seems
 to have taken the small horizontal stroke to the right of *ta* for a deletion
 mark. 10 N *ko* for *lubdhako* || 15 In Ψ, *bahali*° seems to be corr. to
bahnūli°; PM with us || 16 M *patataṃti*, A *nipataṃti*, Bh *nna patataṃti*. Simpl.

MSS. HI read *ksate prahārūpi patanty abhikṣṇam*, h *ksate prahārā nipattaty abhikṣṇam*; cp. Śār. 106, 4 || A *tirraṃ*, Bh *tīrā* || 17 M *annakṣame* || 19 N *l-īrīkharāṇi* || 22 A Ψ PPPrM *sugūṇam* || Pr *vāpi* || 23 Pr om. *ca* || 25 N om. *hi* || 29 M *kriyate* || 30 bhNA Bh Φ *mamaivōpary* ||

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1 bhN *saṃyag* || 2 N om. *punar* || 3 bhN Ψ PPPr *etan na*, M *etan na*, A *etā ca*, Bh Φ with us || 4 PL¹ *śajana* || 7 N *yamā* for *mayā* || 14 Ψ ins. *sarvaṃ* after *idaṃ*; but cop. deletes it again || M *syṣṣaṃ* || 18 Pr *cchinnatti rakṣo* || 25 In this line the form *hiranyake* is supported by all our MSS. || 26 bhNA Ψ PPPrM *tāva* for *tāv*; Bh Φ with us || bhN *atā* for *pīva* *ayam* || 27 N *vyādhasyādarśyo* || Pr *pradeśe* for *bhūpradeśe* || 28 N Ψ PPPrM jump from the first *darśaya* to the second *darśaya* (l. 29), om. one of them and all between them || bh *citrāṅgaṃ śṛṅga*; A *citrāṅgaśṛṅga-paṃjarāṃ* || 29 N *vyādhadharmo* || Pr om. *vaśyam lo* || 30 bhN *tadgrahārthaṃ*, A *tadgrahārtham*, Ψ PM *tadgrahārtham*, Φ *tadgrahārtham*, Bh with us || 33 Ψ PM *atāivā* || N *ludhlake* ||

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2 N *kṛ* for *jñātvā* || N *citrāṅgaṃ* || 3 M *ndūya* for *udḍiya* || In N, the words from *hacchapo* to *upāgatasya*, p. 174, l. 5, have been written by another hand || 4 Pr *salilāśayanam* || All our MSS. here *hiranyako* (N *hirako*) || 5 N om. *pi* || 6 NBh Φ *vihiṭāśaḥ*, Pr *viharāśaḥ* || Φ *śāti* for *paśyati* || N *pramāṇe*, Ψ PPPrM *tatrāṅgulapramāṇena* || 7 Ψ PPPr *gataṃ* *eva* || 8 N ins. *sa* before *saṃ* || N *diśyo* || Pr *śighramavataram eva* || 9 M *adya* for *atā* || 12 N *śi*, then a deleted *ā*-stroke, then *linām* || bh flourish after the stanza 199 || 13 APrM *mitrasaṃprāptināma* || After *tantram*, Ψ PPPrM add || 2 *kathā* 7 ||; M adds *śrīḥ* || Ψ PPPr *ādyah ślokaḥ* || 15 bhN Ψ PPPrM || 1 ||, A 99 for || 2 ||, Ψ adds 3 flourishes, P one flourish. bh adds between two flourishes: *iti dvitīyaṃ ākhyānakaṃ samāptaṃ* ||, with the figure || 2 || after the second flourish ||

BOOK III.

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1 bhN om. *arham*, M has it twice || 2 N om. *atthēdam ārabhyate* || M om. *saṃdhivigrahādi* || 3 bhPr *ādyah ślokaḥ* || 4 M *pūrvavirodhite-trasya* || 5 Ψ PPPr *śatropi*; M *śator mitratvam upāgasya* || 6 N *paśya ullūka* || 9 In Ψ , the anusvāra of *prthivīpratiṣṭhānaṃ* has melted together

bhN, Ψ PPPrM

with the inferior right-hand end of *ghū* (*ghūka*°) in the foregoing line, but is still to be made out with certainty. (See vol. xi, Table I, no. 2, 10 b.)
 PML¹ *prthvīpratiṣṭānanāma* || 10 ΨPPr °*sameto*, M °*samneto* for °*sanātho* ||
 P (not L¹) *nyagrodhaḥ pā*° || 11 Pr *prati sma* || ΨPPrM ins. *kākarājaḥ*
 before *kālaṃ* || 12 M *gitiguhādurggāśrayaḥ* || 13 M *yaṃ kiṃcid vāyati*
taṃ vyā° || 14 ΨP *nityādhigamanāt*, Pr *nigamān* || 15 N om. *kṛtaḥ* ||
 17 Pr *vālasya*° || 18 bhN *utkavṛ* for *utkaṭas*, corr. by corr. of bh to
utkatā (!); but the same corr. adds *vṛ* with the line-mark 2 in the inferior
 margin || 19 N *asmatpakṣayaṃ*; PL¹ *tya* (om. *same*) *asmatpakṣayaṃ*; M
sametyakṣakṣayaṃ ||

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3 The shape of *r* in *ṛtaṃ* is in Ψ identical with that of *jha* as it is usually written in this MS. || 5 ΨPPr *ekāṇṭam* twice || 6 bhN °*nvayagatān* ||
 ΨPPrM °*ciraṃjīvi*° || 7 N *npajivinam* || 8 PPrM om. *ca*. In Ψ, the
 cop. adds it over the line, but corrects it subsequently to *ra*. With the aid of
 a magnifying glass, it is to be verified with certainty, that the left-hand part
 of an original *ca* has been erased || 10 bh *balīyasaṃ*, NΨP *balīyasa*, Pr
balīyāṃsaṃ; A has a gap here; Bh and Simpl. MS. I with us, H *balīyasī*,
 h *balayasi* || M *praṇatāṃ* || ΨPPr *mahatāpi hi*, M *mahāpi hi* || 12 Pr
dhāryakaś || 14 Over *anāryeṇa* in bh gloss: *saha* || 15 N *sarvarājyaṃ* ||
 16 Pr *tad yathā* for *tathā ca* || 18 M *prasaṃdhim* || bhN *samānena* for
samenāpi || ΨPPr *saṃdigdhe* || 19 In bh gloss on *sāṃśayikaṃ*: *saṃśaye-*
bhavaṃ kāryaṃ || 20 N jumps from *samenāpi* l. 20 to *samenāpi* l. 22, om.
 one of them and all between them || 21 M *tasmākhurddham* || bh *samā-*
rabhet || 22 bh *nāmāndhaḥ* || Pr *hito* || 23 *ivābhītvā* all our MSS. incl. Bh.
 In A this passage is missing owing to a gap in the MS. Hamb. MSS. have
 another reading || 24 In bh, *gra* of *vigrahasya* seems to have been
 corrected from *nna* by cop.; corr. adds *gra* over the line. N *cinnahasya* for
vigrahasya || 25 PL¹ *nāstokam api*, M *no stokam api* || 27 M *nakhe*
bhaṅgaṃ || 30 In bh gloss on *vaitasīṃ*: *palāṃsī* || 32 ΨPPrM *vetasa*° ||

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1 bhN *kūрмаḥ saṃ*° || ΨP *marthayet* || On pāda b or on the following
 line a gloss in marg. of bh, which I cannot make out || 5 Pr *tavā-*
bhiprāya śrotum || 6 ΨPPrM om. *deva* || ΨP *dharmmarahites* || 8 bhN
dharmmaḥ sa°, but *ḥ* deleted again in bh; ABh with the other MSS. ||
 bhNΨPMBh °*viḥine ca*; Pr *dharmmasatyaviḥinasya*; A with us || N *sa*
dadhyān || 12 bh *yoddhā vamaṇtā* || 13 ΨPPrM *saṃdhānakīrttane* ||
 Pr *bhū pi* || 15 N om. stanzas 21 and 22, but has the foregoing *uktaṃ ca* ||
 bh *api kriyā*, corrected by gloss. to our reading || 17 Gloss. of bh corrects

śamo° to śamo° ॥ bh *pratypadīpakāḥ* ॥ 18 Gloss in bh on *sahasā*: *gape-*
laghūrāḥ pāṇṇīno chāmṇo ॥ M *toghaviṭavāḥ* ॥ 19 bhNAΨPPrM *yaś* for
nas: Bh *ṣaṭhaśra*. HI *yad evaṭad* ॥ 21 N *susāmājyaṇ* ॥ 30 N om.
śaṣṭikā ॥ ΨPPrM °*dāna*° for °*nctra*° ॥ 31 bhNPr *ślāghyā* ॥ 32 bhN
tram aṭṭātmā° ॥

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1 N *tatra* for *tan na*; in bh *tan na* corr. from *tena* by cop. ॥ 2 Gloss
 in bh on *yānam*: *nāsavū* ॥ ΨP *saṃdhi* ॥ M *yetasaḥ* for *yataḥ* ॥ 3 M om.
dr̥ṣṭena ॥ 4 M *pratsate* for *praśasyate* ॥ 5 ΨPPr *bhave*, M *bhāva* for
bhage ॥ ΨPPr *prāṇaṇ* *pra*°, M *prāṇe* *pra*° ॥ 6 ΨPPrM *eva ca* for *ucyate* ॥
 7 ΨPM *vāṭhavā caitre*, Pr *thavā caitre* (om. *vā*) ॥ 8 N *cānyathā*, PL¹M
vānyadū ॥ 9 M *avaskam̐thadapradānasya* ॥ Gloss in bh on *avaskam̐da*°:
śaṣṭaṇ ॥ 12 Pr *pranidhivādhim* ॥ 13 bhN *tan na* for *tatra* ॥
 bhNΨPPrM *prabhoḥ*; in bh *ḥ* deleted by cop. ॥ 14 Pr *saṃnādhāṇ* ॥ Pr
pāpi ॥ 15 ΨM *kāryakaraṇa*°, Pr *kāryakāraṇa*° ॥ bhN °*nāpekṣayām apa*°;
 corr. of bh adds *ā*-stroke after *kṣa*, and *ra* over *m a* ॥ 16 bhN *yat* for
tat ॥ 22 N *tathā ca* ॥ 25 Ψ *tasya* over the line ॥ Pr *prajīvanam* ॥
 bhN *aṭṭā*° for *apy ā*° ॥ 27 M *āyānāṇ* for *yānaṇ* ॥ 29 Gloss in bh on
śunāpi: *kutarā*; Pr *śrūnāti* for *chunāpi* ॥ 30 ΨPPrM om. *anu ca* ॥ 31
 M *kurvātā*° ॥ Pr °*tātmaprayuktaye* against the metre ॥

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1 Over *saho* gloss in bh: *samarthaḥ* ॥ 2 L¹ om. *saṇ*, P om. *na saṇ* ॥
 3 Pr *dr̥ḍha* ॥ bhN *vīcam̐dhāsāra*°, but *cam̐* corr. by cop. of bh to *ca* ॥ 5
 N *tiṣṭe*, A *tiṣṭhed*; Simpl. HI *tiṣṭa madhyagato* (H °*tā* for °*to*), Simpl. h *tiṣṭaṇ*
madhyagato nityaṇ; Bh *yas tiṣṭen madhyago* ॥ bhN *yo* after *nityaṇ* ॥ M
lapsate ॥ 9 PL¹ om. *supraṭiṣṭhitāḥ* and the following words to *supra-*
tiṣṭhitāḥ, l. 11 excl. ॥ 10 bhN *śīkyo* ॥ Gloss in bh on *dharṣayitum*: *pāti-*
tum ॥ 11 N ins. *ca* after *atha* ॥ 14 N *mānyam̐to*, M *matryaṇte* ॥ M
 om. *param* ॥ 17 M *sahāyaḥ* ॥ M *tejasvāpi* ॥ 18 M *yatito vadbbhiḥ* ॥
 Ψ *svayam eva* [new line] *ca praśāmyati*; PL¹ the same reading, Pr *svayam eva*
praśāmyati, M *svayam eva ca sāmitaḥ* ॥ 19 bhN *vipakṣaḥ pra*° ॥ 20
 bhN *yāsyasi* ॥ bhN *tyaktvāpi* for *tat kōpi* ॥ ΨPPrM om. *na* ॥ bhN *sahā-*
yaṇ tvam̐. The original reading seems to be that of the Hamb. MSS.: *yadī*
punas tvam̐ svasthānaṇ tyaktvā 'nyatra yāsyasi | *tat kōpi vāṇmātreṇa sāhāyyaṇ na*
karisyati. 'sahāyatvaṇ' of our MSS. seems to be a corruption of *sāhāyyaṇ*
na. *na*, which is om. in Ψ(PM), seems to have been inserted afterwards in
 a wrong place in bh(N) ॥ 21 bh *karisyati*, corr. by gloss. to *karisyasi* ॥
 23 P *ntyase* for *kṛse*, *ntyā* being a misreading of the shape which *kṛ* has in Ψ;

in L¹ the two akṣaras are worn off ॥ bhN *kasyāpi* for *kasyāsti* ॥ 26
 Gloss in bh on *veṇur*: *vāṃsa* ॥ M om. *uktaṃ ca* ॥ 30 Pr *°phalaṃ śriyaṃ* ॥
 31 bhN *tad eva*, ABh *tad evaṃ* for *tad deva* ॥ M *pratīkaro* ॥

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1 bhNΨPPr *sthirajivābhīdhānam*, A *sthirajivā 'bhīdhānam*; Bh with us ॥
 2 Pr *samādiśati* ॥ bh *tat*, N *tata* for *tad* ॥ 4 M *svakāle* ॥ 6 *yadā* for
sadā ॥ 8 bhN *avisvasair* ॥ N *°nocchisvate* ॥ 10 ΨPM *varddhate*, Pr
rddhate ॥ 13 M *guṇas* for *guros* ॥ 15 bhN *prāpto* for *śasto* ॥ 18
 bhNΨPPrMK *lobhāśrayaḥ sa na tvām uccāṭayisyati* (PPr *uccāṭayasyiti*); Bh
lobhāśrayān na tvām sa uccāṭayisyati (!); A *lobhāśrayaḥ sa tu tvām bho | nūnam*
uccāṭayisyati. This is of course an attempt towards correcting the faulty
 passage. Our reading is that of the Hamb. MSS. Simpl. h: *lobhāśayastraṃ*
na śatru tru ccāṭayispāti ॥ 20 bh *tato 'ham*, N *tatōham* for *tāta | aham*,
 a simple misreading of the old-fashioned writing of *o* ॥ bhN *sthirasthīvy* ॥
 21 bhN *pranadhibhiḥ* ॥ 22 M om. *vedaiḥ paśyanti* ॥ N *vāḍavāḥ* for
brāhmaṇāḥ ॥ 24 Pr *itra* for *atra* ॥ M om. all between *atra* and *viśeṣataḥ*,
 l. 25 ॥ 26 M om. *sa* ॥ 29 M *pañcadaśi* ॥ P om. *tribhis*; ΨPrML¹
tribhi 2 r for *tribhis tribhir* ॥ 33 N *tīrthaśabdena yukta°*; Pr *tīrthaśabdenātra*
yukta°; bh *tīrthaśabdenāyukta°*, corrected by the copyist from *tīrthaśabdenā-*
trāyukta° ॥ M *kupsitaṃ* ॥ M *svāmīna upayātāya* ॥

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1 Pr *bhavaṃti* ॥ M *tatsada* for *tadā* ॥ M *°syābhyudaryaya* ॥ N *purohitāḥ*
se° ॥ 2 bh *°amtarvaṃsaka°*, Ψ *°amtarvaṃśaka°*, PPr *°amtarvaśaka°*, A *°amtar-*
vaṃsikaḥ°; Bh with us ॥ bhN *°balādhikṣa°*, corr. in bh to our reading by
 gloss. ॥ 4 All our MSS. including L¹ABh *°kaṃcukī°* (gloss in bh:
dhāvya); the same reading in the Hamb. MSS., which add *ca*; but as in the
 Hamb. MSS. in accordance with our text *°kaṃcukī°* is part of a compound,
ca appears to be an interpolation. In A this and the compound *mantri°*
 are dissolved. Śār. p. 109 om. the second class of the *tīrthāni*, but gives
 the first one in a compound as Pūrṇ. ॥ PL¹ *°śaṣpā°*, M *°śaṭyā°* for
°śayyā° ॥ M *°sanyā°* for *°spaśā°* ॥ Gloss in bh on *°bhiṣag°*: *vaidā* ॥
 5 M *°vilāsinaś* ॥ *ca* all our MSS. incl. Bh; it is missing in the Hamb.
 MSS., which om. also *iti* ॥ 6 Pr *svapakṣavighātaḥ* ॥ 7 bhNΨPPrM
°saṃvatsarā° (Pr *°cāryaḥ*); ABh with us ॥ 8 M *jānāti* ॥ 9 M *tat* for
tāta ॥ N om. *vairam* ॥ 12 PL¹ *parāpata* ॥ 13 N om. *bhāsa* ॥ N
°kāraṇikā° ॥ P *°śyāma* 1, M *°śyāmā°* ॥ bhNΨP *°pakṣagaṇaiḥ*, M *°pakṣagaṇai*;
 APrBh with us (only Bh *°prabhṛtibhiḥ*) ॥ 14 In Ψ, *tāvat (!)* suppl. by
 cop. in margin, without a mark of omission in the text; PL¹PrM om.
tāvad ॥ 16 M *vṛṣā°* for *vṛthā°* ॥ 18 M om. *yaḥ* ॥ 19 N *anudvigna*;

ΨPPrM *anudvignaḥ* ॥ bhN *sūrya* ॥ 22 Pr om. *sa* ॥ 24 ΨP *jahyā*; under *jahyād* in bh gloss: *tyajet* ॥ ΨPPrM *ivāmbhasā*; Simpl. HI h with bhN ॥ 25 ΨPL¹ *ācāryaṃ* ॥ PL¹Pr *anadhīyān mṛtvijam*. The copyists took the *ai*-stroke over *tair*, which in Ψ stands just below in the following line, for *virāma* ॥

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1 ΨPPrM *ca priyavādinīm* ॥ 2 N *grāmapālaṃ* for *°kāmaṃ* ॥ bhΨ *thanakāmaṃ*, PrBh and Simpl. HI *vanakāmaṃ*, in Bh corr. by later hand apparently to *dhana°*, M *vinakāmaṃ*; the other MSS. incl. A and Simpl. h with us. As to our reading it should be borne in mind that in India the barber is regarded as a *greedy* fellow who does not abstain from doing wrong, if he can earn money by a crime. Cp. Somadeva's *Kathāsaritsāgara* xxxii, 136 ff., the frame-story of our fifth book, and our stanza iii, 66. 3 N om. *°nyaḥ kaścid* ॥ Pr *atthaṭṭer* ॥ 5 Pr *°kovicataḥ* for *°kocitaḥ*; M *°kocita-samastūvasusaṃ°* ॥ 6 Ψ *praguṇīkṛte*, then an akṣara which looks like *ghca* (*gh* in its modern form) and is liable to be taken for *ṣva*, though in Ψ *ṣ* has quite a different form; M *traguṇīkṛteṣva*, om. *ca*; PL¹ *ṣu* for *ca*; Pr and the other MSS. with us ॥ 8 After *simhāsane*, bhN insert *ca* ॥ bhNΨPPrM *saptadvīpā°*; ABh with us ॥ 10 N *adharmesū*, PL¹M *arthesu* ॥ 11 Ψ *°pradhāneṣu* [new page] *yuvatiṇe*; hence P, correcting the first *yu* to *ṣu*, *°pradhāneṣu yuva°* ॥ N *yuvatiṇe* ॥ 12 bhN *°lābhā°*, in bh corrected to *°lājā°* by corr. ॥ N *°gocarā°* for *°rocanā°* ॥ 13 Pr *°kṣapātre* ॥ N *maṃgala-pūryeṣu* ॥ 14 M *yavīrakā°* ॥ bh *°madhya*, ΨPPr *°madhyasthitam*, M *°madhyasthisthitam* ॥ ΨPPrM om. *tiṣṭhantam* ॥ 15 bh *kupito*, corr. by cop. to *kuto* ॥ 16 Gloss in bh on *krūrakreṃkāra°*: *śabda* ॥ Pr *samāsaṃ* ॥ 17 M om. *eṣa* ॥ 19 Pr *samavāyo*, om. *vacana* ॥ 22 Gloss in bh on *śveta-bhikṣus: yati* ॥

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3 Pr *vidvar yejitā* ॥ 6 bh *nirūpitāsta*, corr. by corr. to *nirūpitesti*; N *nirūpitāste* ॥ Pr *āsti* ॥ Pr *tac cam api* ॥ 7 N *samayo*, Pr *samatam* ॥ M *prāptisi* ॥ N *vihagasya* for *vihasya* ॥ 8 ΨPL¹Pr transpose: *°cakorako-kila°*, M om. *cakora*, writing *°kokilacakravāka°* ॥ 11 bhAΨPL¹PrMBh *vakra-nāśam*, N *cakranāśam* ॥ ΨPL¹ *°darśinam*, in Ψ corr. by very thin strokes at the bottom of *i* to our reading ॥ 12 Pr *vaktum* ॥ 13 M om. *tathā*; N *tathā ca* ॥ 15 bhN *tu* for *nu* ॥ 16 ΨPL¹ *svāmi sati* ॥ 17 M *udy* for *yady* ॥ M om. *bhavati* ॥ 18 N *praśaktaḥ* ॥ 21 N om. *yataḥ* ॥

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2 Pr *matām* ॥ 4 M om. *katham etat | vāyasaḥ* ॥ 6 bhNAΨPM (not Pr) *kaścid*; Bh *asti kasmīścid* (!) *va°*; Hamb. MSS.: *asti kasmīścid va°* ॥

bhN *parivāritah*. The original reading is perhaps °*parivārah*, which may have been corrupted to the reading of bhN, which again may have been corrected to the reading of ΨPN || 7 Pr *yūtham*, om. *gaja* || 9 N °*yajvala*° for °*palvala*° || N °*śoṣagatāni* || 10 N om. *proktaḥ* || Gloss in bh on *kalabhāḥ*; *hathīnāmbacām* (or °*kaṁ*) || 11 Ψ *sa* [new page] *ti*, cp. Key to Tables, p. 1, s.v. 'Anusvāra'. PL¹ (taking *ḍ* for a hyphen, as it is used in later MSS.) *sati* || 12 N *tenādiṣṭāsv* for *tendṣṭāsv* || 13 ΨPL¹PrM *vegadaṁḍā*° || PL¹ *abha* for *atha* || 16 In bh, *ta* of °*tata*° resembles *va*; N °*vata*° for °*tata*° || 17 bhN °*jīyamāna*° || 18 N °*madhu*° for °*madhupa*° || Pr om. °*mada*° || 19 M om. °*taru*° || bh °*sara*°, corr. to °*sata*° by cop.; N °*śā*° for °*sata*° || Pr °*jaghana*° for °*satata*° || 20 In Ψ, *ja* of *jaghana* add. by cop. over the line with pale ink. It is not very distinct and looks almost like *ū*. PL¹ °*ghana*° for °*jaghana*° || 21 Pr °*rava* and °*sampūrṇa* || 23 ΨPPrM om. *tac ca* and the following words including *prāptaś candrasaraḥ*, p. 184, l. 1 || N ins. a second *niveditaṁ* after *hastirājāya* ||

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1 bhNA *prāptaṁ* for *prāptaś*; Bh with us || 3 bhN °*hara*° for °*kara*°, corr. by the glossator of bh to our reading; Pr °*karakaraṇāḥ* || 4 ΨPPrM *atikramya* || 5 In bh, *ra* of *param* is very similar to *ta*; N *paṭam* for *param*, ΨPPrM om. *param* || 7 ΨPPr *nāyāti* || 8 L¹ om. *tatra* || 9 Ψ originally *praviṣṭa*° for *prapiṣṭa*°, but corrected by effacing part of the *va*-hook. Still the original reading is quite visible. PL¹Pr *praviṣṭa*° || M om. *suduḥkhitān*; bh *sudukhitān*, N *suduḥkhitān* || Ψ *vīkṣyānukampayā vī*, with a nearly invisible dot over *vī* as a mark of deletion, then *kṣa* begun, but deleted again by two little vertical strokes, then *idam āha*; PL¹ *vīkṣyānukampayāvīkṣa idam āha* || 10 ΨPPrM *āgamisyanti*, om. *iti* || 11 M °*smi* for °*sti* || 12 bh (not N!) *śikhīmukho* || 20 ΨPL¹ *hasteno* || 21 Gloss in bh on *lekhaṁ*: *pattra* ||

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2 N *dūra*, with *ta* over *ra* by cop. || 4 N puts *ca* after *gate* || For *iva*, bh *eva*, but corrected to *iva* by the copyist himself || 5 Ψ om. *yad vyākaraṇa*, which has been added in marg. by another hand || 6 After writing *sādhubhiḥ* 1, the copyist takes a new pen, and the first akṣara *brū* written with it, is somewhat indistinct; hence both PL¹ and M misread it, writing PL¹ *śrūyād*, M *būyād* || 8 N *atha* for *ayaṁ* || 9 Pr *bhāṣitaṁ* || 10 ΨPL¹ *dvītiyakarma*° || 12 ΨPL¹ *puṣpitākaraṇi*° || M °*kiśalayarastastararājuḥ*° || N °*jaḥ*° for °*rajaḥ*° || 13 PL¹ °*samśliṣṭasajaladasaḍṣaṁ*° || N ins. °*nīla*° between °*jalada*° and °*sadṛṣaṁ*; *nīla* of course is originally a gloss, wrongly taken for a correction by some copyist || 14 Pr °*ela*°

for °capala° ॥ Ψ °bhairavaravam, but the first *va* del. by cop.; PL¹ °bhairara-
vam; Pr om. °rabhai° ॥ N °ākāraṃ sam° ॥ M °saṃveṣṭikaraṇaṃ nara° ॥ N
erāvata° ॥ 16 bh °bhujāta°, corr. by cop. and (more legibly) by corrector
to °sujāta°. Owing to the copyist's correction, the original reading is
difficult to make out: N °bhujāta°, ΨPPrM °suvrāta° for °sujāta° ॥ 17
bhN °sukha° for °mukha°; Pr °yamukhaṇḍalam ॥ 18 Pr parivṛtaiḥ ॥ 22
Pr sarvathā adrakṣāyām ॥ 24 M api bhavatataḥ śrutvā, &c. ॥ ΨPPr tataḥ
śrutvā ॥

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4 bhNAΨPPrMBh evaṃ for *eva*; Śār. with us ॥ 5 M sa for *sarva* ॥
PL¹ om. uktaṃ ca ॥ 6 M urddhateṣv ॥ M śāstreṣu ॥ 7 Pr puruṣāny ॥
bhN jalpaṃti ॥ Pr om. na ॥ 9 The copyist of bh apparently corrects
vāpari° to cāpari°, but the corrected akṣara has some resemblance to *la* (cp.
vol. xi, Table I, no. 6, 2a); hence N lāpari°; ΨPL¹ vāpari° ॥ 15 ΨPPrM
°nāmadsti ॥ 16 N nivarttate ॥ 19 Ψ asmacchakṣayā jyotsnayā°, PL¹
asmacchakṣayā jyotsnayā°, PrM asmacchikṣayā, M jyotsnayā°, Pr yotsnayā° ॥
20 N saparivāraḥ ॥ ΨPL¹ °nāsmidvane, Pr °nāsmadvane ॥ M °vaṣṭe for °ceṣṭam;
Pr yaṭheṣṭayam ॥ N vibhāsam ॥ 22 bhN eṣyātīti ॥

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1 N jumps from the first *yendham* to the second *yendham* (l. 2), om. one
of them and all between them ॥ 4 N °lo° for °talo°; ΨPPr °talollālita-
graha°, M °tatollālita-graha° ॥ 8 bhN pramati, corr. by corr. of bh to our
reading ॥ 10 N kaṣṭam ra, ra being a misreading for a 2, indicating the
repetition of the preceding word ॥ bhNΨPPrM ins. *ya* after *bhavatā*.
ABh and Śār. om. it ॥ 11 bhAΨPPrM āropitaḥ, in Ψ corr. to our reading
by a small diagonal stroke; Bh dviguṇam tvayāroṣitaḥ caṇḍraḥ ॥ 14 N
kṣapayām āsa, Pr khyamayām āsa ॥ 16 Pr caṇḍre mamōpari; ΨPL¹ caṇ-
dramaso for *candro*, omitting the following *mamo* ॥ 18 Ψ api, corr. by cop.
to *iti*; but the correction of *pi* to *ti* is not very clear. Pr iṣi, M api for *iti* ॥
After *iti*, ΨPPrM add ॥ *kathā* ॥ I ॥ ॥ 19 ΨPPrM prajāḥ ॥ 20 M cad
for *tavad* ॥ 22 Pr kupyamto for *kuto* ॥ 23 bhN cheṣa° for *chaṣa°* ॥
24 N om. *kathaya* ॥

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5 ΨPL¹Pr °helikā° for °prahelikā°; PL¹ °dānādirvinodaiḥ (!) ॥ 7 After
deṣam, N ins. prāyaṃ katham api deṣam ॥ Pr tittir ॥ 10 ΨPPrM om. vā ॥
13 M om. na ॥ 14 M tittiraḥ ॥ 17 bhN dāridro, Pr dāridre ॥ bhN
purā for *pure* ॥ 19 M mama vasathe ॥ 20 N na te kiṃ ॥ 22 M
prātivesmikaḥ | prechātām ॥ In bh gloss on prātivesmikaḥ: pādōṣi ॥

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1 M *gahasyo*° || 2 In bh gloss on *sāmanṭa*°: *pāḍōsī* || M *eva* for *evam* ||
 ΨPPrM *munir* for *manur* || 5 ΨPPrM *ṣu* for *tu* || 6 ΨPPr *śāsaka*,
 corr. in Pr to *śāśāṇkaḥ* || Pr *ke* for *kiṃ* || ΨPPrM transp.: *na tvayā* || 7
 ΨM *yathāha*, in Ψ corr. from *yathā ca* by cop.; PPr *yathā ca* for *yad āha* ||
 8 M *pratyaḥsgaṃ* || 9 M *asvava* for *atra* || 11 M *mannṣāṇām* || 12
 bhΨPPr *tiraścāṃś ca*, in bh corr. to our reading by corr. || 14 N *smṛtiḥ* ||
 Ψ om. *pramāṇī*, but cop. supplies it in marg. || 18 M *saviṣyati* || ΨPPrM
 om. *iti* || M *athānātidhuraṃ* || 19 ΨPPrM *tittiram* || 20 N om. *cala*,
 PL¹ om. *bhāṅga* in the compound || 21 N *bhavatyā* || 23 M *dr̥ṣṭyā* ||
 bhN *bhayaprāṇo*° ||

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1 bhN *tapacchadma*°; Pr *taśchadma*° || 2 bhNΨPPrM *galavārttās*, K
galavārtās, A *malavārttās* (continuing *tipasvinaḥ*, *ttas ti* of course being a mis-
 reading for *rttās ta*), apparently corr. by cop. from *gala*°, Bh *galakṛṇtās* ||
 5 P *kurdvabāhur*, L¹ *kurddhabāhur* || Ψ (not PL¹) *ta*[new line]*ṭayor* || bhN
eva for *evam* || 7 M *svapnavadr̥śāḥ*, Pr *svasadr̥śāḥ* || bh (not N) *kuṭṭumba*° ||
 9 M *dināny āyāṃceti ca* || 10 M *lohakāraastreva*, P *lohakārabhastrevat*, L¹
lohakārabhāstravat || 11 M om. *tathā ca* || 13 In bh gloss on *śunaḥ*
puccham: *kurārāṇnā puchaḍī*; Pr *pucchatim* for *puccham* || 15 *kūṭikā*
 bhNAΨPL¹PrMK; Bh *dūtikā*; Hamb. MSS. H *puttikā* (cp. p.w. s.v.), I
punnikā || 16 M *matyeṣu* || Pr om. in their right place *yeṣāṃ* and the
 following words down to *śaṃsanti* (excl.), l. 19, adding them after *vistare*,
 l. 21, between two crosses (x) || 17 ΨPL¹ *adhnaḥ* || Pr *dhṛtaṃ* for
ghṛtaṃ || 18 In bh gloss on *piṇyākāc*: *sānī* || 22 Pr *dharmmanāṃ* || P
parāpi°; L¹ with us || 23 N *śāsakaḥ prāha* || NΨPrM *tittiri*, in Ψ similar
 to *tittiri*, which is the reading of P || 24 ΨPPrM *nadītaṭe* || In Ψ gloss
 by cop. on *tiṣṭhati*: *saṃasti* ||

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1 N *sthitrau* || 2 bhN *tatra* for *tata* || 3 N *dharmādeśaka* || 4
 bhN om. *hi* || Pr *ti* for *te* || 5 ΨPPrM *vadata*; bhN om. *vadatam* ||
 6 Pr *pradarśayatu* || 9 Pr *bhūtāpi* || M om. *yo* || 13 In bh glosses
 on *ajā*: *vakāḍo*, and on *vṛthayaḥ*: *sāla* || 15 L¹ *vṛkṣāṃ sthitvā* || 16
 M om. *svarge* and *pāda* 4 || 17 N *bhāṣaṃtanam* || 19 ΨPL¹PrM insert
mama before *saṃipa*°, repeating it after *bhūtā* || bhNΨPL¹M *saṃipavarttino*,
 Pr *saṃipavarttiyo*; ABh *saṃipavarttinau* || 20 PL¹ *vivādaparamārthaṃ*, om.
vijñāta || bhNΨPPr *vācā*, a misreading of the old-fashioned writing of *o*;
 A *yena vijñātaparamā'rthaṃ vivādavaco vadato me*, &c.; Bh *yena vivādavijñāna-*
paramārthavaco me vadano 'pi paralokavādhā na bhavati || M om. *me* ||

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4 Ψ PPr *karṇopāṇṭi*, in Ψ the *i*-hook over the line del. by cop. with a small dot, thus correcting *ti* to *te* || Pr *āvedayaṃti* || 5 Ψ PL¹ *viśvāsītai* || 6 N Ψ PPrM *upāgatau* || 7 In bh gloss on °*krakacena*: *karavata* || 8 Pr *bravīti* || After *ādi*, Ψ PL¹ add || *kathā* 2, PrM *kathā* without a figure || 9 Pr *etaṃ* || Pr *ky*, om. *tvā* || After *kṛtvā*, bhN Ψ PL¹PrM insert *prāpya ca*. ABhK om. these words, KBh *prāpya* for *kṛtvā*, Bh reading *arthapatiṃ* for *adhipatiṃ*. Simpl. MSS. HI *kṣudraṃ divāṃdhāṃ patiṃ* (I *parim*) *āsādyā*; Simpl. h *kruṇ* [misread for *kṣudraṃ*] *patiṃ prāpya rātrāṃdhāḥ saṃtōpi*. At all events either *prāpya* or *kṛtvā* is originally a gloss. *prāpya ca* seems to me to have been inserted in order to make these prose words more similar to the beginning of the title stanza of the preceding tale, and the reviser, to whom the text of Bh goes back, completes this assimilation by correcting *adhipatiṃ* to *arthapatiṃ* || M *rātrāṃdhāḥ* || Pr om. *santaḥ* || Ψ PPr *sati*° for *śaśa*° || Ψ P °*tittira*°, Pr °*titira*° || 10 Ψ PPrM *yāsyāṃti*, om. *iti* || 13 Pr *sarve pa*° || bhNAKBh *yathāsukhaṃ* || 14 The words *sahāste* to *kṛkālīkayā-bhikṣitaṃ* suppl. by cop. of Ψ in marg.; *bhikṣitaṃ* stands also in the text || 15 Pr om. *bhoḥ* || 20 M om. *prāha* || N *durātman* || 21 M *adyaprabhūti* || 22 Over *sāyaka* in bh gloss: *bāṇa* || 23 bhN and A *durukta*, Bh *duruktvā*, Ψ PL¹M *durakta*, Pr *dukta* || Śār. and Simpl. HI with us, Simpl. h *durukṣm* (misread for °*kṣam*) ||

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1 Ψ *svāsvāśrayaṃ*, the second *svā* del. again by cop. || Pr om. *vāyaso* || 2 bhN om. *yad idaṃ vyāhṛtaṃ mayā*, P om. *yad idaṃ vyāhṛtaṃ*; L¹ om. *taṃ yad* and the following words to *d viṣam eva* (excl.), l. 7. M *yad idaṃ vyānhataṃ mayā* || 5 Pr *yadi priyaṃ* || 7 Ψ *cadvacaḥ*, corr. by cop. to *tadvacaḥ*, the corrected akṣara resembling *cū*; P *bhūdvaca*, Pr *dvacaḥ* for *tad vacaḥ* || 8 N *tathā ca* || 10 *vairitāṃ*; in bh the glossator adds a various reading *vai hatāṃ*! || 11 Gloss in bh on *bhīṣag*: *vaiḍa* || 13 Ψ PL¹Pr *ṣariṣadi* || 14 M *tatra for tan na* || 20 Pr *prayāt* || 22 Ψ PL¹PrM *sa āha* || Pr *ṣūṭgunyāparaḥ* ||

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1 Pr *valokataḥ* (1) || 2 Pr *chāgabrāhmaṇaṃ*; M °*brāhmaṇāṃ* || N om. *brāhmaṇaṃ* and the following words to *brāhmaṇaḥ* (excl.), l. 5 || 5 N *kṛtāḥkṛtāgni*° || 6 Ψ PL¹M *pravāsi*, Pr *prativāsi* || 7 bh *meghacchādite gagane* || M only once *maṇḍaṃ* || 8 *kiṃcid*° all our MSS. incl. AKBh; Hamb. MSS. *kiṃcidgrāmaṃ* || 11 L¹ *artha* for *api* || Ψ *itaś ca taśca*, PL¹ *itaś ca taśva*, Pr *itiś cetaś ca*, M *itaś ca*, om. *cetaś* || 12 Ψ PL¹M *mārgge*, Pr *mārgga* || 13 N *pīvaraṃ paśuṃ* || 15 Ψ PL¹M *anyadinajo*; but cop. of

Ψ adds in marg. : *adyadinaja iti pāṭha*, and Pr has *adyadinajo* || 17 bhΨ *samukho*, N *sanmukho* || Glossator of bh corrects *apamārgena* wrongly to *aparamārgena*, which is the reading of N || 18 M *eva* for *evam* || 19 N *tad* for *yad* || bhN *skamdhārūḍho*, ΨPM *skamdhānirūḍho*. APrBh and Hamb. MSS. with us || 22 Pr om. *tān* || 24 N *pratipādayāmi*, Pr *pratipādasi* ||

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3 N *etyovāca*, M *abhyetovāca* || N *aho* twice || 4 Pr *śaktaṃ* for *yuktaḥ* || 8 Pr *āsa* for *āha* || 10 ΨPPrM *ātmaruciraṃ*, in Ψ corr. to our reading; but the correction is not very clear. The respective akṣara might as well be taken for *taṃ* corr. to *raṃ* || M *samācarati*, Pr *samācaret*, both om. *iti* || 12 ΨPPrM *vidhāya* for *kṛtvā* || ΨPPrM *aho* for *bhoḥ* || 15 N *sacelaṃ*, corr. by cop. to *sacaulaṃ* || 20 PL¹ *aho* for *ato* || After *iti*, ΨPL¹Pr || *kathā* || 3 ||, M *kathā* 3 || 21 Pr om. °*seva*° || 24 Pr *durjano* || 25 M *bhakṣayati* ||

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3 Ψ *sa dācid*; PL¹ *kadācid*, om. *sa* || ΨPPrM °*sāri*° for °*sāra*° || 4 N *nīhkrāmatas tva tasya* || 5 ΨPL¹ *cālaghu*°, in Ψ corr. to our reading by a small vertical stroke over *ā* || bhN ins. a second *ca* before *śarīre* || M *śarīre vṛṇaṣoṇitagaṃdhā*°, l. 5 || 7 ΨPM *vyāpādayanti* || N om. *vā* || ΨPM *tādayanti* || 8 bhN *kṛta*° for *kṣata*° || Pr °*sarvāmbhogo* || After *iti*, ΨPPrM add || *kathā* 4 || || 10 N om. *vicārya* || ΨPPr *vānuṣṭeyaṃ* || N *meghavarṇa prāha* || 11 Ψ *sāmadānam*, PL¹Pr *sāmadānam*, M *tāmadānam* for *sāmadān* || 12 M *nirbhatsyāvipakṣapakṣapraṇāthānāṃ* || 13 bhNAΨP °*pranadhānāṃ*, Pr °*pranadhānāṃ*; Bh with us || ΨPPr *ālisyā*° || 14 bhNΨP (not M!) PrA *ṛṣimūka*°, Bh *ṛṣya*°; cp. Śār. 127, 1, and below, 197, 2 || ΨPPr ins. *ca* between *sapariṇvāreṇa* and *bhavatā* || 15 bh °*madhyā*, N °*madhyād* || N *divasāṃdhāt* || Pr *anumā*, om. *nato* || 16 ΨPPrM *mayēdaṃ jñātaṃ* || N om. *apasārarahitaṃ* and the following words to *apasārāparityaktaṃ* (excl.), l. 18 || 19 M *krapā* || 21 Pr *ibamdhanaṃ* || 23 N *svakāryam* || 24 M *ripusaṃgataḥ* || 26 N *samudyasaḥ* ||

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1 M *prahyatyāhata*°, Pr *prakṛtyāhrtarudhirāloṃditaṃ* || 2 M *śaspa-mūka*° || 3 bhNAΨPPr °*pranadhi*°; M *satupranadhīhrtayā*; Bh with us || 4 Pr the first °*kādhi*° twice || 5 N *tvaryatāṃ ra*, *ra* being a misreading of 2 || 8 Pr °*sevinā* || 9 PL¹ *nyagrodhapābhikṃkhaṃ* || 10 M *ṛkṣasām* || bhNΨP *ṛṣṭamanā*, Pr *hṛṣṭamānā*, M *hṛṣṭamanāṃ*, A *hṛṣṭamanāḥ*, corr. by cop. to our reading. Bh with us || M *sūyamāno 'bhi rimarddanaḥ* || 12 M *e* for *eva* || M *pādayāmi*, om. *vyā* || 14 Ψ *na kiṃ*[new line]*t*; the

same mistake in P (not in L¹) || 16 Ψ PL¹ °syāntamamanam || M om. dvityam || 18 M caṇ for taṇ || 19 N sthiraḥvivināḥvivinā° || N °mamtri || N sthiraḥvi || 20 N bhītaḥ for nītaḥ, om. the following words to savismayo (excl.), l. 21 || M tatra vidyatnam for tan nivedyatām || Pr ātmasvarggamanās for ātmasvāmināḥ || M sa for saha || 22 bh bhat, N bhaktaṇ for tat || 23 Ψ PL¹ vyāpāditāneka°, M vyāpāditāteka°, Pr vyāpāditānīka° || M dṛṣṭyā || 24 N pracalitāḥ, om. prati || 25 M bhavatās || 27 M bhūti, om. kāmo || In Ψ gloss by cop. on bhūtikāmo: dhaneccu || 29 M °bhikṣitaṇ for °sti || Pr °vṛtte || 30 Pr tasyōpadāpradānena || bh tvatpakṣe pūtinam, N tvapakṣapātinam || 32 Ψ PL¹ tāvas tvām; Pr tāvat tā ||

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3 N tad atrādan || P Ψ kiṇm (not L¹) || 5 Ψ PPrM hīnaśatrur || 6 N °pauruṣaḥ balaḥ || 7 M upagatū || Ψ M loke pravādaḥ, in Ψ corr. by cop. to our reading || 9 Pr surllabhaḥ || bhNA Ψ PPrMK cikīṣitaḥ, Bh cikīṣataḥ, M ciṣāṃkiṣitā, corr. by the copyist to °kīṣitaḥ. Cp. SP. III. 44 || 10 M om. ca || 11 Ψ PPr sphatūṃ || 15 In Ψ , ca after tasya has been supplied by cop. over the line, but it is liable to be overlooked, as it stands between two akṣaras of the preceding line, clinging closely to their inferior ends; PL¹ om. ca; (L¹ tasyā for tasya) || 16 N nivarttate || 18 bhN valmīko °pi for °kōpari || 19 bhN nūnam meḡā (N mayā) kṣetradevatā mayā || 20 Ψ PL¹PrM kadāpi for kadācid api || Pr pūjite || 21 M dayā for tad asyāḥ || 22 M yūcittā serā niḥṣipya || 23 M om. bhoḥ || Ψ PL¹ mayā-tāvaṃ kālaṃ || 24 N pūjām, M kūtā for pūjā || 25 Pr r for prātar ||

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1 N ins. ca after evaṃ || N ekena° for ekaika°; Pr ekaikaṃ dīnāraṃ || 3 N grām for grāmaṃ || 4 M ins. tvā before tatra gatvā || 5 M om. ca after ekaṃ || 6 bhN grhīṣyāmy evaṃ, Ψ PL¹ grhīṣyāmevaṃ, Pr grhīṣyāmy evvaṃ, A grhīṣyāmi | evaṃ, Bh grhīṣyāmīty evaṃ || 7 M vrāhmaṇa, om. putreṇa || N om. śirasī || 8 Ψ PPrM amuktajīvita eva || Pr tatthādeśata || 9 Ψ u, then pa add. over line by cop., then gama[new line]t h, h being written in the line on danḍa, and a second danḍa being added after the first one; PL¹ upagamataḥ || 10 M saṃsṛtaḥ || 11 Pr °vinākāraṇam || bhN samarpitavān || 13 MPr om. grhṇāti; all our other MSS. incl. AKBh have the second pāda as given in our text || 14 M haṃsaḥ || 18 M jāmbūnadayamayā || 19 N ṣaṃmūse ra, ra being a misreading of 2 || 20 M vṛha, om. tpakṣī || 21 bh °dātyā or °dānyā, NA Ψ PL¹BhK °dānyā for °dātyā; Pr °picchaikadānyā, M °picchaikadātyā. In bh, tya and nya are often, as in our case, hard to be distinguished; cp. our facsimile Table II, no. 7, line 1 middle pratyekaśaḥ, l. 2 end bhrāmtyā, l. 4 middle of first half asatyāḥ, l. 5 middle of

first half *bhṛtyena*, &c. with l. 2, second half *anyathā*, l. 6 middle *anyathāiva*. The archetype of our MSS. apparently had the same forms of *tya* and *nya* as *bh*.—*dānadāti* is formed like *havyadāti* ||

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1 ΨPr *paraspara*, PL¹ *para*, M *parasya* for *parasparam* || 2 Pr *ete* twice || N *vadamte* || ΨPL¹ *ismākaṃ* || 3 ΨPM *karisyasi* || 4 M *yuṣmābhikitaṃ* || 5 bhN *devapramāṇaṃ* || 6 ΨPL¹Pr *gatāstat*, M *gatvāsū* || 7 Ψ *laguḍa*[new page]*dhastān* || 11 ΨPL¹PrM *nānugrhnāti*. Then ΨPL¹Pr *kathā* || 5, M only *kathā* || 13 Pr *upāgataḥ* || 14 bhN *dīpikāṃ* || After *ādi*, ΨPPrM add || 4 *kathā* || || 15 Pr *asminn ahate* || Before *tad*, bhN ins. *raktākṣaḥ punar abravīt* || 16 N *tve* for *tvam tu* || 18 ΨPL¹ *ākhyātaṃ*, in Ψ corr. by cop. from our reading; Pr *ākhyāta* || 23 bh N *kruddha°*, ΨPM *krūra°*, PrL¹ *kūra°* for *kṣudra°*. The reading of bhN, apparently that of the archetype of both our MS.-classes, seems to be a corruption of the reading adopted in our text, and the reading of ΨPPrM seems to be a conjectural emendation of the reading of bhN. Our reading is that of ABhK and of MBh. xii. 43, 9 ed. Protap Chundra Roy || bh *kālasaṃmmītaḥ*, N *kālasamaṃtataḥ* ||

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1 Pr *va*, om. *naī* || 4 Pr °*nāsikāḥ* || 5 N *udvelanīyā* || 7 M °*prāṇa°* for °*prāṇi°* || 8 N *vanasthasyābhavena ghanaiḥ* || 11 N *āsasāra* || 12 N *muddharttaikaṃ* || 14 bh *śuśiro°*, M *śupiro°*, BhNK *śuciro°* || 16 bhN *ca gacchati* || 19 ΨPPrM *hi* for *ca* || 21 M *adr̥śī* || 23 bh (not N) *sasamtuṣṭā* ||

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1 N *duṣyati* || 2 N *duṣte* || N *duṣṭāḥ* || 3 Ψ *sapuppa°* || 6 N *kāṃta*, M *kāṃtā* || 7 ΨPL¹ *saṃrakṣaḥ* || Ψ *śaraṇāgataḥ* || 15 [new line] *śa śā°*; *e* before *śa* supplied in Ψ in margin, without any mark in the text. PL¹ with Ψ (P writing 14 for 15), but without the correction || 11 PL¹ *yathāśaktiṃ* || 12 N *tathāsau* || 14 Pr *prākṛtai* || 16 M *dāridraro-dukḥāṇi*, Pr *dāridryarogadukḥāṇi* || 18 M *utsrja* || 19 Pr *yathā vidhiḥ* || 20 Pr °*ynkta°* || 21 N *dr̥ṣṭaḥ* || 22 In Ψ gloss by glossator on *bhadra*: *ludhakaḥ* || 23 M *varttavya* | for *kartavyaḥ* ||

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1 N *vihaṃgamāḥ* || 3 M *gatvāṃgārakarmmatim* || L¹ om. *nayām*, P om. *ānayām* || 6 M *cāsi* (or *vāsi*) || bhNΨPMBhK *nāśayet*, N inserting *na vi* before it; Pr *nāyat*; A *nāśaye yena te* || Bh *kṣudhā* || 7 ΨPL¹Pr *anye* ||

8 N °syātmā hi for °syātmāpi || 13 Ψ nu, P bhū, L¹ bhū for tu || 14 N tāṃ ||
 15 Pr dharmmātvā || 18 N pātāṃ for pāpaṃ || 20 M om. the third pāda ||
 M ātmanauva || 22 Pr naraḥ kenātra saṃśayaḥ || 23 Ψ PPrM 6m.
 stanza 154 ||

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1 M atha pra° || 2 bhN Ψ PPr grīṣmo, a misreading which shows that
 the archetype of these MSS. had daṇḍa between the two pādas; A Bh grīṣme ||
 3 M °sahaḥsraḥ || 5 bhN Ψ PL¹ Pr MBh yaṣṭi; A with us || Ψ PL¹ Pr śilā-
 kām || 7 N muktā || 10 Ψ PL¹ patidīnāyāḥ || 19 Pr yāvana for
 yāni || Pr mānuṣe || 20 Ψ PL¹ tāvankālāṃ, in Ψ corr. by cop. from tāvān
 kālāṃ || 21 Bh this and the following line with us, only harṣāviśṣṭas for
 harṣāviṣṭas, and bhṛtvā for kṛtvā. For this passage cp. Critical Introduction,
 p. 44 ff. || 22 N paramāṃ nirvedaṃ ||

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1 After iti, P kathā || ||, Ψ PrM kathā 6 || || 4 bhN mamādyāvagūhate;
 cp. p. 206, l. 7 || 6 Ψ PPr coreṇāpy, N śareṇāpy || 9 Ψ PPrM arimardanaḥ
 prāha prṣṭavāṃś ca || M vaira for cauraḥ || 13 M kāciryeṇa kācin || M
 nīvardhanavanikasutā || N prabhūtaṃ dhanaṃ || 14 Ψ PPrM vṛddhaṃ va° ||
 15 Ψ PPrM uktaṃ for yuktaṃ || 20 Ψ PPrM om. tathā ca || 21 Pr vīla-
 mitā || Pr haṃtās for dantās; M ins. haṃtā before dantās || 22 M
 bhraṣati || Ψ PPrM apahataṃ || 23 N vākyaṃ nādrīyate ca bāṃdhavajanair
 patnī na śūkrīyate || 24 bhN °paruṣaṃ; in bh, °pa° has been corr. subse-
 quently to °pu° (by cop. ?) || This line exactly with the same words in Bh
 and Hamb. MSS.; A dhi (this on gamboge which covers another akṣara) k
 kaṣṭaṃ jarayā °bhībhūtāpuruṣaṃ | putro °pya °vajñāyate || M om. °py a ||

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1 Ψ PM grhe, Pr gahe, all these MSS. om. tad || Ψ P coraṃ || 2 bhN vi-
 smayotpulakāṃcīta° || 4 Ψ PPr grhe ko°, M ahe ko° || 5 bhN Ψ PPrM mamā°;
 A with us; Bh nūnam eṣā mām aśya bhayān mām āliṅgatīti || 7 bhN Ψ PPrM
 mamādyāvagūhate, in P corr. from māmādyā°. Cp. the readings of Śār. β 163, 2
 and SP, MS. N 1355. ABh with us || 9 Pr etasmāc || bhN apakāriṇaḥ,
 in bh corr. to our reading by corr. || After cintyate, Ψ PPrM insert kathā ||
 7 || 10 N puṣṭāya (a misreading of the old-fashioned e) || M bhādīya°
 for tadīya° || Ψ PPrM cēty for vā, iti || 11 M anyena for anena || 12
 bhN Ψ PM here and in the following lines vakraṇāśaṃ || M eva for evaṃ ||
 15 N goyutaṃ || 16 M arimārdana āha, Ψ P arimardana prāha || 18 N
 ins. prativasati sma after brāhmaṇaḥ || 19 bh vaśiṣṭa°, N vaśiṣṭa° || N °vastrā-

nugaṃdhalepanamā° || bhN °*parivarjita* || 20 bhN °*mopacita* || N *ṣito-ṣṭāva°* || 21 M *vrāhmaṇe* || 23 M *aha ya vrāhmaṇasya* || 24 N om. *gam i* || M om. *niścitya* ||

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2 ΨPPr *tikṣṇa°*, M *tikṣa°*, all these MSS. om. *pravirala* || N ΨP °*nāśā°*, M *an-natannāśo°* || M °*vaṃse* || 3 bh °*saṃtatatagātraḥ*, N °*saṃtat*[*t* deleted by cop.]-*tagātraḥ*, ΨPPrM °*samanvitagātraḥ* for °*saṃtatagātraḥ* (Pr °*smāyu°* for °*snāyu°*); A °*saṃtatigātraḥ*; Bh *upacitannāyusaṃtatir nnatagātraḥ* || bhN °*hutāvaha°* || 4 N om. *taṃ* || bh °*bhayottrastaś*, corr. by the copyist to °*bhayāt trastaś*, which is N's reading || 7 N *daridrobrāhmaṇasya* || 9 ΨPPr *bhakṣa-yiṣyāmīti*, M *bhakṣayitvāmīti* || 11 M *prasthitarākṣasaṃ* || 13 N *bhakṣāmi* for *bhakṣaya* || 15 ΨPPrM *tathāpi* for *tavāpi* || 17 M *go* for *goyuge* || N jumps from *brāhmaṇo* l. 17 to *brāhmaṇo* l. 19, om. one of them and all between them || 18 In Ψ gloss by later hand on *āhamikayā*: *spadhikayā* (read *spardhikayā*) || 19 Pr *coro* || 20 M om. *bhakṣayitum icchati* | *rākṣaso* || 22 bhN *padam* for *evam* || M *śrutvācchāe vrāhmaṇaḥ* ||

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1 After *iti*, ΨPPrM 8 *kathā* || || 2 °*bi°* of *śibināpi* looks in bh almost like °*ṣi°*; hence N (replacing °*ṣi°* by °*khi°*, which very often alternates with °*ṣi°* in the MSS.) *śikhināpi* || 3 M *śrūyate* || 4 bhN *tatrāyaṃ* for *tan nāyaṃ*; consequently the glossator inserts *na* before *hanyate* || 6 N *avadhyāyaṃ*; Pr *athadhya evāyaṃ* || 12 N om. *nagare* || 13 bhN *jaṭharaḥ va°* || 17 bhN *viṣayaś ca* || 18 Pr *vamḥitaṃ* || bhN *bruvīti* || 19 Pr *prapito* || 20 bh *vaideśikasya*, corr. by the copyist to *vaideśakasya*, which is the reading of N || 24 Pr *sā ca* for *sāpi* || 25 Pr *dūretara°* || M *kṛtā* for *gatā* ||

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1 ΨPL¹ °*kriya°* for °*kraya°*, in Ψ *i* deleted by a small stroke over the line || 2 M *kṛtā* for *kṛtvā* || 3 bhN *prasuptasya* for *prasuptaḥ* | *tasya* || 4 ΨPPr om. *ca* after *tatrāiva* || 6 ΨPPrM om. *katham* || 8 M *svayā* for *tvayā* || M *tham* for *katham* || ΨPPrM *iva* for *idaṃ* || M *hātaka-pūrṇaka°* || 10 Pr *jānāsi* || 11 In bh gloss on *rājikā*: *rāi* || M *rāji-kāponena* || 12 bhN *tadāpy* || 13 Pr *nava vivāśaḥ* || 14 Pr *vyadhāyā°* || 15 bhN *param* || M *āsā* | *dī* (of *ādi*, l. 18), omitting all the text between these syllables || 16 N *paripūjitā* || ΨPPr *vihitopabhogyaṃ* || 18 L¹ *paraspara*, P *parasya* || After *ādi*, ΨPM *kathā* || 9, Pr *kathā* || 29 || 19 bhN *samarpitavān* || N *tathā cānudrṣṭāṃtāmllinam* || 20 Pr *vināśanō-yaṃ* || 21 M om. *pūjyā yatra pūjyante* || N *vimānatā* ||

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3 Ψ PPrM om. *ca* || 6 Pr ins. *ca* before the first *syād* || P om. *syād* *yadi* || 7 M *jānāti vināṃ* for *jā° cai°* || 8 bh *tad dṛṣṭam*, N *tad dāṣṭam* for *na dṛṣṭam* || 9 Pr *t* for *yat* || 10 Pr *avocacat* || 15 bh N only: *durdivase ghanatimirētyādi*, omitting the rest of the stanza. In A, the 2nd, 3rd and 4th pādas run thus: *varṣabhi[misr. for 'ti]jalade [corr. from 'do] mahā'ṭaviprabhṛtau | viṣamasthāne bharttas trayā na gamtaryam tu sabhaye 'pi* || Bh on the whole with us; variants: b *niḥsaṃcārāṣu nagaravīthiṣu*; c *patyan videśayāte*; d *param sukham* || 16 Pr *virdeśe gamane* || M *janacapalāyāḥ* || 19 M *'vi°* for *'viṣa°*; in bh gloss on *'viṣa°*: *vyabhicārī* || 20 N *prasupta-jane* || 21 Pr *ativākyahya* || 22 Pr *'paṣṭāreṇa* ||

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1 Pr *aṃ* for *antare* || 3 N *anenam* for *enam* || M *hasmi* for *hanmi* || 4 M *tār* for *tāvad* || 5 N *saha lāpāt* || Ψ *ni*[new line]*nibhṛtam*; hence Pr *vi*[new line]*nibhṛtam* || 6 bhNA Ψ PPrM *vidhāya*; Simpl. H I h the same blunder. Bh *etasminn antare sā gṛhadvārakapātuyugam niścalikṛtya śayanam ārohati* || 9 M *tata* for *tat* || Ψ PPrM *tatas* for *eram* || 10 Ψ PL¹ *spasotsuko* || 11 Over *trayāsparsaniyam* in bh *na*; M ins. *eva* after *śariram*. These are corrections by copyists who separated *trayā sparsaniyam* instead of *trayā aspa°* || 13 M *devatā2darśanārtham* || Over *tatrākasmiki* in bh gloss: *vyabhicārī* || Pr *eva* for *khe* || 16 Pr *apādayan* || 17 N *matih* for *patiḥ* || 19 Ψ PPrM transpose: *tat śrutvābhihitan mayā* || 20 Pr om. *mama* || 21 Pr ins. *yad* before *yady* || bhNA Ψ PPrMBh *anena*; the Hamburg MSS. (t. simplicior) have *parapurnṣeṇa*; Bh *yady anena puruṣeṇa samam ekatra śayanīye ālīnganam karoṣi | tat tava bharttur apamṛtyur asya saṃcarati bharttā ca varṣasatam jīvati* || About A, see Introd., p. 54 f. || 22 M *bharttaḥ* ||

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1 bhN *'ṃtarhāsisavikā°* || 4 Ψ P *śayyādhasṭān*, Pr *śayyādhasṭā*, M *śayyādhasvā* || 5 Pr *kulānamdani*, M *kulānamdati* || Ψ PPrM *tratparikṣārtham* || 6 M *līlām ti sthitaḥ* || 7 Pr *tkaṃdhe* || 12 bhN Ψ PPrM *doṣētyādi*; A with us || After *ādi* Ψ PPrM *10 kathā* || || 16 Ψ PL¹ *'virodhināḥ*, M *'virodhitā*, Pr *'virodhina* || 17 M *manitreṇa* || 21 bhN *tasyāntarbhāvaṃ*, Pr *tasyāmgataḥ bhāvaṃ*; cp. Sār. 133, 12 f. || Ψ PPrM om. *so 'bravit* || 22 bhN Ψ PPrM *ahaṃ tāvadarthe*; *ta* and *bha* are very similar in our old MSS.; A *ahaṃ tadarthe*, Bh *ahaṃ tāva yuṣmadarthe*, two unsuccessful attempts towards correcting the corrupt passage || NPr *āpadaṃ* || bhN Ψ P *°yānanārtham*; ABh with us (Bh *vairi°*) || 23 Pr ins. *mi* after *'kuśalo* || 25 N om. *bahu* || 26 Pr *ukujya* ||

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2 bhNABh °tala° for °tata° ॥ M °khalitāṇi° ॥ 3 Pr om. °sita° ॥ Pr °taraṅgā ॥ M om. yā gaṅgā ॥ M jāpaniyatapāsvādhyāyo° ॥ 4 NM °yoga° for °yāga° ॥ ΨPL¹ °pārāyaṇaiḥ ॥ 5 N kaṇḍa, ṇ deleted by the copyist, who continues rthitaśarīraiḥ, om. the preceding syllables ॥ bhΨPL¹PrM °sevālā°, ABh °śaivālā° ॥ 7 ΨPL¹ yājñalkyo ॥ ΨPL¹ jānhavyāṇi ॥ On snātvoḥpaspraṣṭum gloss in bh : ācamanaṁ grhītum; ΨPL¹M °sraṣṭum, Pr °srṣṭum ॥ 8 Pr ārabdhesya ॥ 15 M om. yathāśyāḥ ॥ 18 N om. tasmād and the following words to tasmān l. 20 excl. ॥ 19 P (not L¹) śaicaṁ ॥ ΨPPr gāṃdhharvāḥ ॥ bh girim ॥

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1 ΨPPrM vyamjanaiś ca ॥ 2 M om. pratiṣṭhitaiḥ ॥ 5 Pr om. pūrvam, param ca ॥ 8 N kanyāṇi for nagnāṇi ॥ 9 M yā kanyājāḥ ghaṇyā vṛṣatī smṛ paśyaty asaṃśrītā ॥ 10 M avivādyā ॥ M om. jaghanyā ॥ PL¹ vṛṣalā ॥ 11 Pr svadṛśibhyaś ca ॥ M jaghanyābhyo ॥ 13 Pr praeḥāmi ॥ 16 N tathā ca ॥ 19 ΨPPrM vare (M only re) guṇāḥ sapta gaveṣaṇīyāḥ (M galeṣaṇīyā). The Hamb. MSS. HI and Simpl. MS. h have the same difference, H reading vare guṇāḥ sapta vilokaṇīyāḥ, I and h etān guṇān sapta parīkṣya kanyā; A with bhNIh, but om. sapta; Bh vare guṇāḥ sapta nirīkṣaṇīyās ॥ 20 ΨPPrM ataḥ param bhāgyavaśā hi kanyā (Pr add. ḥ); Simpl. MSS.: H tataḥ param bhāgyavaśā hi kanyāḥ, I dayā budhaiḥ śeṣam acīṃtanīyaṁ, h vudha daiyā prasannīkṣa kālāṁ śeṣam acīṃtanīyāḥ; A with bhN. Bh tatparam bhāgyavaśā hi kanyā ॥ 21 bhN asa, ΨPPrM ādityo, for asyā; A asya, corr. by corr. to our reading, but ā del. again; Bh with us ॥ 23 Pr savitāhṛtaiḥ ॥ In Ψ, bhagavan and the following words to svaduhitaram incl. are supplied by gloss. in margin; gloss. of Ψ writes suduhitara, then n uvāca must have been torn off or cut off with part of the right margin, as PL¹ have these words, agreeing with corr. of Ψ in the faulty reading suduhitaram ॥

Page 215.

1 ΨPM suduhitaram, Pr svahitaram ॥ 3 M nāham etsilaśāmi ॥ 6 Pr kasmīn for kaścit ॥ M om. apy ॥ 8 Pr putrije ॥ 10 Pr sakād ॥ 11 M bho megha vad aṃya tvad adhiko ॥ N pavanenōktaṁ for megheṇōktaṁ ॥ 12 M putrike °-smeghayaecchāmi ॥ ΨPPrM sā āha ॥ 14 ΨP adhiko, corr. by cop. of Ψ to adhikaḥ ॥ 15 ΨP kastit ॥ 16 M atha pūrvata munīḥ parvatam ॥ 21 M tasyā °darśayat ॥ 22 M pulakovṛṣitaśarīrā u° ॥ 23 bhNAΨPPrM mūṣakīm; Bh with us ॥ N kṛtvā tasmai, continuing tasmai, &c., 216, 2 ॥

Page 216.

1 M °*rihitam gr̥hītam* \ *gr̥hidharmam*; bhNAΨPPr *gr̥hidharm(m)am* || Bh *svajātivihitam karmam* (1) *anutiṣṭāmi* || Ψ *svopi* || 2 bhΨPPr (not M) *mūṣakīm* || 3 Pr *sūryabharttāram* || After *ādi*, ΨP *kathā* 11 ||, M *kathā* 1, Pr *kathā* 12 || 4 Pr °*ma*° for °*ri*° || bh *sthiraivīty acimtayāt*, N *sthiraivīty acimtayāt* || 8 N *akarīṣyād*, bhΨPPrM *akarīṣyād*, corrected in bh by corr. to our reading. A with us. Bh *akarīṣyantaiva tato*. After *akarīṣyād*, M continues: *eteṣāṃ*, &c., l. 9 || 10 Pr *yathāsamāhitam* || PL¹ *prayaccha* || 11 Pr *ete bāṃdhavōpāyaś* || In bh *ca* after *sa* has been deleted again by cop. NM om. *ca* || 13 Pr ins. *sādhyā* before *na* || 15 M *atraidvārasthaḥ* || 16 M *ādyaram* for *āhāram* || 17 N *sthiraivīnam* || 18 bhN om. *sa* || 19 M *mantrijam* || M om. *ca* || 20 In bh gloss on *avagacchāmi*: *jānāmi* || 25 ΨPL¹PrM *mahān rj°* || bh *tara*, corr. by corr. to *tatra* || After *ca*, corr. of bh adds *ṭa*; hence N *caṭakōpi* for *ca ko 'pi* || 27 Pr *tadagra eva* ||

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4 ΨPPr *visvasthacitto*, M *viśvāsacitto* || 6 M *nijvāsīm* || 7 M *kim anenāham*, om. *na sāpāye* || ΨPPr *sāpāyanenāham* || 8 M *ma* for *mama* || 10 ΨPPrM *vicimtya* for *vicārya* || 11 bh *vikasitanayanavada*, then beginning of *ma*, then *nakamalaḥ*. N with ΨPM; Pr *vikasitaradanakamala* || ΨPPrM ins. *ca* after *prāha* || N *hoho* || 13 M *prāyacchat* || N *a* for *atha* || M °*nādr̥śraddehya*° || 14 ΨPPrM °*racauamātrapratyayapari*° (M °*pratyayapari*°), in Ψ corr. by cop. from °*vacanemā*° || 15 ΨPPrM *bhavati* || Pr ins. *jam* after *mucyatām* || 16 P om. °*sau*; L¹ *mocitā sau* || 17 Pr *tāv*, om. *ad* || 19 After °*ādi*, ΨPPrM *kathā* 12 || 22 ΨP *svavarggām*, Pr *svavarggān* || M *evā 'smād bhū*° || 23 M om. *ḍurgam* || In bh gloss on °*bhidhatte*: *kathayati* || ΨPPrM *anyaparvatadurggam* (Pr °*rgam*) ||

Page 218.

2 bhNAΨPL¹Pr *śocyate*, M *śecyate* (or °*vya*°); Bh *na śocate* for *sa śo*° || 4 In bh, *śrntā* has been corr. by corr. to *śrutāḥ*, which is the reading of P || 5 P (not L¹) *proḍh* || 7 Pr *kasti* for *astī* || 8 Pr *parīśraman* || 11 M *nivṛto* || 12 All our MSS. incl. A and Bh, but except Pr, *pūtkartum*; Pr *mutkartum* || 13 bhNΨP twice *bila* 3 for *bilā* 3; L¹ *aho bila* 3 *aho bila* 3; M *aho bila* 3; *aho bila* 3; Pr *aho bila* 3 (om. one *aho bila* 3); A *aho bilat* 1 *ahē bilat* (*t* being a misreading for 3). Bh, misunderstanding the significance of the figure 3: *aho bila bila bila ity uktvā*. Cp. Critical Introduction, p. 70, and Pāṇini VIII, 2, 84 || N om. *tūṣṇimbhūya* || ΨPPrM om. *bhūya*, writing *tūṣṇimbhūyōpi* || 14 N *kathā* for *tvayā* || 16 Pr

ākaraṇīyaḥ ॥ Ψ PPrM nāhvasi ॥ 17 M praścān ॥ N Ψ PPr āhvāsyasi, M
ahvāsyasi ॥ 18 N tāvat for tac ॥ M mūnan asya eṣā guhā ॥ 22 Ψ
pravarittante, but the anusvāra put rather high over the r-hook ॥ 23
N om. ahaṃ ॥ M om. 'yaṃ me ॥ 24 bhNM iti for eti ॥ Pr akaroti ॥

Page 219.

1 M prati2vapūrṇa dibhāgā anyān ॥ 2 Ψ Pr dūrasthāne, corr. by cop. of Ψ
by means of an almost imperceptible vertical stroke to dūrasthān; PL¹ om. dū-
rasthān; Ψ PrM ins. a second api after dūrasthān ॥ Ψ PL¹ palāyamāno, the two
o-strokes being deleted by cop. of Ψ by means of two dots over them ॥ 3
After ādi, Ψ PPr kathā ॥ 13 ॥, M kathā 12, corr. by the copyist to 13 ॥ 5 M
tad evaṃ na vyacintayat, &c., l. 7; the missing text has been supplied by the
copyist himself in the next line ॥ M parivā, om. rānugato; N °rānurakto for
°rānugato ॥ 7 Pr sthiraḥjivīti hr̥ṣṭa° ॥ 8 M gateḥ ॥ Ψ mūḍhamūnasas ॥
9 M om. yataḥ ॥ 10 Pr dī(new line)dīrgha° ॥ 11 M om. sya na cirāt ॥
15 bhN Ψ PPr ekaikam; A svakulāyākaikām, with a small e over aī; Bh
sa svakulāye pratyāham ekaikām vana° ॥ M vanayāṣṭikāṃ ॥ Pr guhādīnārthaṃ ॥
N om. one dine ॥ Pr om. na ॥ Pr transp.: te ca ॥ 16 bhN atha for
athavā ॥ 21 N mayā kṛtā ॥ 22 In bh under prakṣipa gloss tvaṃ ॥
24 M tava for tāta ॥ 25 bhN Ψ PPr prañadhir; A with us; Bh iha for
prañidhir ॥ 26 Pr aṃdho 'trāpa°, M 'nyatra pāsaraṇaṃ ॥ N tvaryatām
once only ॥ 29 Ψ vise[new page]śeṣataḥ, Pr vivoṣataḥ ॥ 30 Ψ PL¹
tadrasaṃtphalaṃ, bhN tatphalaṃ, PrM and Hamb. MSS. with us ॥ 31
Ψ PPrM grhāgatas, bhN guhāyātas, Bh yad guhāyātasya te; the reading of
bhN is excellent in itself; but Hamb. MSS. and A with us ॥ Ψ PL¹
nirvākulatayā ॥

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1 M jalamni ॥ 4 M °pādadurggaṃ ॥ 5 Pr samadhye ॥ 6 Ψ PPrM
tvayā kathaṃ ॥ M om. yataḥ ॥ 7 bhN Ψ PPrM ṣu for tu; cp. Śār. 136, 21.
ABh with us ॥ Pr purṇya° ॥ 8 N na vāri° ॥ 12 M karanibhau, om.
kari; N karikarinibho ॥ 13 N strībaddhadvau karau ॥ 16 In bh gloss
on darvī: kaḍachī ॥ 17 M ins. sa before bhī° ॥ bhNA Ψ PPr mātsya°, M
°māsyā°. Bh with us ॥ N sūdravat ॥ 18 N om. all the text between ya
of yad, and p. 236, l. 8 ॥ 19 Pr kālopekṣī ॥ 20 M °sphurugu° ॥ 21
M °vila [a later hand adds ḥ] sa | vyasācī ॥ In bh gloss on savyasācī: arjuna ॥
22 Cop. of bh satā over yatā of prārthayatā ॥ bh mauena for jauena ॥
nigrhya in bh corr. to nagrhya ॥ 25 In bh gloss on dharmātmajaḥ: yudhi-
ṣṭira (!) ॥ 26 bh Ψ PPr kauṃtiputrau (with gloss in bh: sahadēvanakula),
M kautiputrau; A kuṃtiputrau; Bh mādrīputrau ॥ 27 Pr gokarṇasaṃ ॥
In bh gloss on °preṣyatām: dāsa ॥ 28 Pr yauvanya° ॥ 29 Ψ om. sāpi,

but supplies *śāpi* in marg.; P *śāpi* || Pr *vidaśū* || M *ā* for *āgatā* || 32
M *yadūriṇā* || 33 bh ins. *tad* before *evam*. Śār. 137, 21 *deva* in the
place of *tad* || ΨPMPr transp. *na* after *tādyg* ||

Page 221.

1 Pr *anekaśāstrepy* || Pr *°bnddhi* || ΨPPrM ins. *ca* before *dhīmān* ||
5 bh *apasarpa* || M *sadharmmātvān* || 7 P *ḍṛṣṭūh ḍṛṣṭā*, M *ḍṛṣṭvāh ḍṛṣṭvāh*,
Pr *ḍṛṣṭvā ḍṛṣṭāh* || 9 bh *āṛto* || 10 M om. *neyate* | *durmantrinam kam* ||
22 All our MSS., and SP 1480 (except one revised MS.) *mahatā*; cp.
Śār. 139, 2 || 25 bh *pariprectavayā*, corr. by corr. to *parigatavayo*; ΨPPr
pariṇita° || 26 Pr *eṣaṃ* for *evam* || In bh *nāma*, of which *āma* is still
to be made out, if the leaf is looked at against the light, is covered with
ink || 27 ΨP *upāgamyādhr̥taparitam*, M *upāgatasyādhr̥taparitam*, Pr *upā-*
gamyādhr̥taparitam || 28 Pr *udake prāṃta*° ||

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5 ΨPM *aṃtaraprakrāṃto* || bh *vrāhmaṇasya sūnor* || 6 bhΨPPrM
°jalāṃtastho; A *hradataṭastho*; Bh *hradanatajalāṃtastho* || 7 ΨPPr *'ṃguṣṭe* ||
8 Pr *duḥkhiṇā*° || bh *prāptaḥ* for *śaptaḥ* || 12 M om. *ca* || 13
bhΨPPrM *durdura*°, A *darddura*°, Bh *dndvara*° || 14 bhΨP *'tyudbhutam*,
corr. to our reading by corr. of bh || bh *api* for *iti* || 15 Pr *sasambhṛa*
dād || ΨPM *phaṇadeśam*, Pr *phaṇadeśasyam* || 18 PM *ātmapuṣpārtham* ||
20 M *kariṇīyānaṃ* || 23 Pr *sādhūdyate*; M *kiṃ madya ta syādūdyate* || 24
M *daviṣayo 'bravīt* ||

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3 bhAΨPPrM *praśāpo* for *vipraśāpo*; Bh with us || 4 M *bhekṣaya*
for *bhākṣayan* || 7 ABh *hy ete*; but A continues *cchala*°, Bh *sthala*° (a mis-
reading for *cchala*°); Śār. β 140, 12 *ma*° *vividhāhārās* || 8 In bh gloss on
khādato: *bhākṣamāṇasya* || 9 Pr *kṛtavacana*° || 12 M *yasmākam* for *yad*
asmākam || M *vāhyasi* || 13 M om. *mandaviṣo 'bravīt* || 14 M *'sti* ||
bhΨPPrMBh *durduraiḥ*, A *dardduraiḥ* (1) || 15 In bh, *kiṃcit*° seems to have
been corr. to *kaṃcit*° by cop. || 19 M om. *pumścaly* || bhPr *sakhaṃḍa*,
ΨPM *sakhaṃḍu*, bhΨPPrM *ghṛtapūrnṇān*, but cp. 224, 11 f.; A with us. Bh
vividhaghṛtapūrān. Gloss in bh: *modikān* || 20 ΨPPr *kadāpi*, M *kadāpīr* ||
M *ḍṛṣṭvā uktā ca* || 22 M *satyaḥ* ||

Page 224.

1 Ψ jumps from the first *devyā* to the second *devyā*. (1. 3), om. one of
them and all between them. But the missing text supplied by cop. in
marg. || 2 M *balibhākṣya*° || 4 bh *nividi*° || Pr *asyate* for *maṃsyate* ||

7 M 'dr̥so || 8 P om. *āgatya snānā* || 9 Ψ PPrM °*kriyā* for °*balikriyā* || 11 M *yadi tasya tra dyu vrāhmaṇaḥ kiṃ*, &c., l. 17 || bh Ψ Pr *ghṛtaghṛtapūrādi*, P *ghṛtaghṛtapūrādi*, M *ghṛtapūrādi* || 16 bh Ψ PPr *tasya*; ABh with us || Ψ PPr *prīyavallabho* || 17 P inserts *ra* after *mama* || 18 Ψ *abhyāsaṃ gataṃ*, P *alpāsaṃgataṃ*, a misreading of the form which *bhyā* has in Ψ || 22 After *ādi*, Ψ PPrM add 15 *kathā* || 24 bh *svādāyati*, corrected by corr. to *āsvādāyati*, Ψ P *svādāya iti* ||

Page 225.

2 Pr *viruddhaṃ vacaḥ* || 3 bh °*pracchedanārthaṃ*; Pr °*thacchādanādanārthaṃ* || 7 After *iti*, Ψ PM add 14 *kathā* ||, Pr 16 *kathā* || 10 Ψ *vāryoyo*, P *vāyo*, MPr *vāyur yo* for *vāryogho* || 12 P *navālaṃkāra*° || 15 M om. *agni*° *satrī*° || 16 M *prājñe* || 17 Ψ PPr *tatra* for *tan na*; M *tatrāhavalāṃ soryaṃ*, &c. || 18 Pr *viññāyāya* || 25 P *viṣṇavaṃ* || 26 Pr *spharati* || 28 *tathā* in Ψ added over the line before the stanza number 54 (for our 221) by cop. Hence P *tathā* || 54 *naya*° || 29 Ψ P *saṃsarggi*°, in Ψ *i* deleted with a nearly invisible dot under the *i*-stroke ||

Page 226.

1 bh *trayā ānukṛtyena* for *trayānukūlyena*, Ψ *trayā ānūlyena*, corr. by cop. of Ψ to our reading || 5 Ψ PPr *uttamaṅgrāḥ*, M *uktaṃgrāḥ* || 6 Ψ PPr *nānabhyarccyaś chi*° || 10 Ψ P *varśabhiḥ* || 14 bh Ψ PPrM *śikṣyāmi*; ABh with us || 15 bh A Ψ PPr *upekṣyamāṇāḥ*, M *upekṣyamāṇā*, Bh *apekṣyamāṇāḥ* || 16 Pr *kicit* || 18 Ψ PPrM *yathāpūrva* || bh *nidrālobho* || Ψ PPrM *bhaviṣyasi* || 23 Pr °*vyasaminā* and *gataḥ* || 24 Pr *sāmarthe* || Ψ PPr *'vakāśaviṣayās* || Ψ P *nivṛtiḥ* || 25 Ψ *avasitasya kā*°, *sya* being deleted by cop. || 29 Pr *vyasaneṣu nādaro* || 30 Pr *bhūpate* || 33 Ψ PPrM *tatra* for *na ca* ||

Page 227.

2 bh *vipraṃlaṃbhini*; gloss in bh: *parapurasāsaktā* || 4 bh Ψ P °*saṃgatim*, Pr MBh °*saṃgatir*; A with us. Read °*saṃgatir*; cp. Śār. A 266 || Ψ P *durapacārā*, M *durapavārā* || Ψ P *saṃdhyācalekhēva*, Pr *saṃdhyāvālekhēva* || M °*budvudābhīva bhaṅgurā*, *svabhā* being supplied by the copyist in the next line || 8 Ψ *rājyām*, perhaps corr. to *rājñām* || 9 Ψ PPr *śakāṃbhasair vāpadam* || 12 Gloss in bh on *vṛṣṇinām*: *yādava* || 14 Pr *param trāyate* for *pari*° || 16 M *badhā* || 17 *vaiṇyaḥ* is the spelling of our MSS. || 20 P *naṣaḥ*, the other MSS. with us || 22 bh *na tu* for *nanu* || 23 M om. *tāḥ pramadās* || 24 Pr *nāś ci* for *tāś ca* || 27 After *tantraṃ* Ψ PPrM insert: *kathā* || 15 || 29 M *śatresu* (sic!) || 31 For the figure 3, which stands also in A, bh has only a flourish, adding: *iti tṛtiyaṃ ākhānakam samāptam* || flourish || 3 ||; Pr 13 for

3; after 3, Ψ two flourishes, *śrīḥ*, and a third flourish; Pr one flourish and 603 ॥ After the stanza Bh: *trīyaṃ taṃtraṃ samāptaṃ* ॥ flourish ॥ *śrī* ॥ *saṃvat* 1412 *varṣe śrī*. Then two groups of akṣaras completely smeared with ink by cop. ॥

BOOK IV.

Page 228.

1 bh Φ om. the Jain diagram (*arham*); Bh ins. the Jain diagram and om *namo rinūyakūya* before the beginning ॥ 2 Φ *athadam* ॥ M *labdha-praṇāśanāmaca°*; Φ *labdhapraṇāśaṃ* ॥ 3 Bh *tkṛptam* for *prāptam* ॥ Φ *sāṃtunaiḥ* ॥ 5 Φ *pryacchaṃti* ॥ Bh *prāha* for *kathayati* ॥ 6 Φ *jaṃbū-nāmapādapaḥ* ॥ 7 Pr *athastāt*, Φ *adhastā* ॥ Bh *karālamukho* ॥ 8 Bh *sakomala°* ॥ Bh *nyaviśat* ॥ 9 Bh *suhṛt* for *tad* ॥ Pr *tada* for *tad* ॥ Bh *bhaya* for *bhākṣaya* ॥ 11 Φ *sapṛāpte* ॥ P *nu*, Bh *tva* for *tu* ॥ 12 Φ *gotrageccaraṇaṃ* ॥ Φ *svādhyāṃ* ॥ Pr *svādhyāya daśam* ॥ Bh *ca* for *vā* ॥ 13 Φ *ceśvadevūṃte* ॥ 14 Φ *dūrāyāṃtaṃ* ॥ bh *pathaḥ śrāṃtaṃ* ॥ Φ *vaiśvade-vātanuṃ āgataṃ* ॥ 15 Φ *pūjaye* ॥ 16 Bh Φ om. *anyac ca* ॥ Φ *athajito* ॥ Ψ P P r M Φ *yas tu* for *yasya* ॥ 17 Bh transp.: *vimukhās tasya pi°* ॥ Φ *sa* for *saha* ॥ Pr Φ *dairateḥ* ॥ 18 Bh *evaṃ muktrā* ॥ Φ *uktā* ॥ Φ *tasmaiḥ* ॥ Φ *taitaṃ* for *teua* ॥ Bh *ciragoṣṭisukham* ॥ 19 M *anubhūyopi*, om. *bhūya* ॥ Φ *bhūpi* for *bhūyo 'pi* ॥ Bh *adhyāsta* ॥ Bh Φ *eva* for *evaṃ* ॥ Φ *to* for *tau* ॥ 20 Φ *jaṃbūchāyāṃ śrṇitau* ॥ Φ *makare* ॥ 21 Pr *sapatnyāḥ* ॥ Pr *tayā 'nyamasminn*, Bh *tayā anyasminn* ॥ Pr *ani* for *akani* ॥ 22 Ψ P P r M Φ *amṛtaphalāni*, Φ adding *mṛtaphalāni* ॥ Φ *prāpnoti* ॥ 23 Φ *paramasukhud* ॥ Bh *prītipūṛtham* ॥ M *phalāni* twice ॥ 24 Pr *vedṛśyāny* ॥ Bh *amṛtamaya-phalāni* ॥

Page 229.

1 Φ *bhāryāyā*; Pr om. *bhāryayā* ॥ Pr om. *tat* ॥ Ψ P M Φ om. *me* ॥ 2 Ψ P P r M om. *bhadre* ॥ 3 Pr *pratipannaṃ bhrātā* ॥ Bh om. *phaladātā tato* ॥ bh *vyāpādīnuṃ*, Pr *vyāpādayartu* ॥ 4 Φ *tyajāṃmuṃ* ॥ 5 Pr *prasūte* for the first *prasūyate* ॥ 6 Φ *saudaryād* ॥ P *bāṃdhavāu* ॥ 7 Bh *so 'vraṇit* ॥ Φ *kadāci* ॥ 8 Bh *tadanungatas*, bh *tadanurāgas* ॥ Bh *sakaladināṃ*, om. *api* and *tatra* ॥ Φ *mamayasi* ॥ 9 M *yayā* for *mayā* ॥ Φ *prāya hutavahu°* ॥ Bh *protśvasasi*. The Hamb. MSS. have the correct form *procchvasiṣi* ॥ 10 Pr *ālaṃvarso* ॥ Φ *dgadaye* for *hrdaye* ॥ 11 M *tnyā*, om. *svapa* ॥ Pr *purntaḥ*, Φ *pupurataḥ* ॥ Φ *uvācaḥ* ॥ 13 Φ *prāṇavallabhaṃ* ॥ Φ *kasmā* ॥ Φ *kṣopena* for *kopane*; Pr *kopane kopanevyasi* ॥ 14 Φ *tadvacam* ॥ 16 Pr *sēyaṃ*, Ψ P

saīvaṃ ॥ M om. saīva sthitā ॥ Φ kṛttimabhāvaramyā ॥ 17 Φ asmākaṃ ॥
 Bh tava for na ca ॥ Bh ihāvakāśaṃ, Φ ihāvakāśa ॥ 18 Φ tasmā ॥ Φ
 caranarāṇapāta° ॥ 19 bh na te ॥ 20 Ψ tasyā, the ā-stroke del. again
 by cop. putting a little stroke over it; P misunderstanding this, replaces
 the ā-stroke by daṇḍa ॥ Pr hrdaye ॥ 22 Pr niścīyaṃ ॥ Ψ PPrM cīntā-
 kulacittaḥ ॥ 24 Ψ PPrM ekāgrahas, in Pr corr. by cop. from ekagrahas ॥
 25 M vānarā yābhaṃ sodvegāṃ ॥ 27 M om. na ca subhāṣitādi paṭhasi ॥
 28 Pr ciravelāyā ॥ 29 P svasukhaṃ, M sunukhaṃ ॥ Ψ tasya dvāra°,
 svagrha being added in margin by corr. ॥ Pr °darśanāpi ॥ 30 bh pra-
 tyupakā at the end of the page, om. the following words and continuing
 rārthaṃ, l. 33 ॥ M nṛtyupakāraṃ ॥ Ψ P karomi ॥ 31 Pr core ॥

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3 M °vaṃḍanāmā° ॥ 7 yuṣmadīyaṃ add. in Ψ by corr. in marg. ॥
 bhPr om. ca ॥ 9 M asti saraṃ glinapradetro °smadgrhaṃ ॥ M om. n
 mama ॥ 11 M ta for tava ॥ Pr āḍhaḥ ॥ In Ψ, the dot at the beginning
 of the superior horizontal stroke of nu in tathānuṣṭhite—every superior
 horizontal line has such a dot—see our Tables in vol. xi—has melted
 together with the second horizontal line to the effect that the whole word
 looks like °āmuṣṭite; P misreading or correcting this: °āpuṣṭite ॥ 13 bh
 mama prṣṭa° ॥ Pr °salitvāt ॥ 17 Pr makaraḥ prāha ॥ 20 bh Ψ PPrM Φ
 tathāiva for tatraiva; ABh with us. In the Hamb. MSS., the two words are
 missing ॥ M ma for mama ॥ Φ susvādnuḥḥḥdayena vinā śūnyahḥḥdayo °trānītaḥ, &c.,
 l. 21 ॥ Ψ PPrM samānetavyaṃ ॥ 22 Pr yene sā ॥ 23 ahaṃ ca tvāṃ ca
 also A; Hamb. MSS.; ahaṃ tvāṃ svāśrayam [I adds am] eva jaṇubū° ॥ 24
 Pr nirvṛtya ॥ Ψ PPrM āgamat ॥ bh °prūtaḥ for °śataḥ ॥ Ψ PPrM dīrgha-
 dīrghataracaṃkramaṇena, M dīrgharatacaṃkramaṇāt ॥ 28 Pr om. viśvaste at
 the beginning of a new line; P om. set of the second viśvaset ॥ 29 P om.
 viśvā of viśvāsād ॥ Pr nakṛṇṭati ॥ 31 Ψ PM nivarttate, Pr nivarttante for
 uttiṣṭhati ॥ 32 M g for dhig ॥ 33 M om. n na ॥

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2 In bh gloss on aśvatarī: ghesara ॥ 3 Ψ PPrM kiṃ mūḍhena mayāśya
 (M transp. the sva of svābhīprayō with °śya of mayāśya) ॥ 4 Ψ PPrM punar api
 kathaṃcid, M pu° a° cathaṃcid (or vathaṃvid), but in Ψ, there is a small hook
 before punar api over the line, and a rather imperceptible 2 over punar api,
 with a small vertical stroke at the right-hand end of pi over the line together
 with two small vertical strokes over dvi of °cid vi°. This means, no doubt,
 a correction to the reading of bhN. This correction was not understood by
 the copyists of P and of the original of M—if the marks did not simply escape

their attention—as the current method of indicating transpositions in MSS. is to put the figures 2 and 1 over the akṣaras or words in question (see vol. xi, Table II, no. 8, 9d) || 5 For *mitra tasyā*, bhΨPPrΦ *mitrasya*, AMBh *mitra tasyā*. In bh ardhadaṇḍa after *mitrasya*, evidently a misreading of *mitrasyā* of bh's original. Simpl. MSS. HI read: *mitra hāsyena mayā tēbbhi-prāyo labdhaḥ* | *tasyā na kiṃcid* [H °t] *dhṛdayena* [H hr°] *prayojanam asti*; h first sentence with HI (only with the blunder *laceaḥ*); then: *tad ayy anavi tasyāpi hrdayena prayojanam* || M *mayābbhi-prāyapari°* || 7 Pr *nām* for *tvām* || ΨPPrM *akum̐thotkam̐thā* || Pr *duṣṭatā* for *duṣṭa* || 8 Pr *māham* || bh *gamisyāmi* || After *āgamisyāmi*, ΨPPrM ins. 1 *kathā* || 10 M *kṣīṇanarā* || 11 M *dhiyadarśanasya* || 16 Pr °*gaṭā* for °*gaṭi* || 19 M *yonopakṛtaṃ*; Simpl. H with us, I h *yenāpakṛtaṃ* || M *sakitaṃ* for *hasitaṃ* || 20 *upakṛtya* also Simpl. HIh || 21 PrM *salile* for *sa bile* || M om. all between *kṛṣṇasarpam* and *taṭra*, l. 22 || 22 Pr *evam* for *enam* || 25 bhΨPM *vyathākāraṃ*; PrA and Hamb. MSS. with us. In Bh the third pāda runs thus: *pādalagnaṃ karasthena* (fourth pāda with us) || bh and Hamb. MS. I *kam̐takenaiva* || 26 Pr *gacchā* || Pr *āhūyatavān* ||

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1 bh *priyadarśanāhīti* || 2 M *nāha* for *na* (misread for *na hi*?) || 3 Pr om. *anyena* at the beginning of a new line || M *ma* for *mama* || 4 M *bhaviṣyasi* || 8 P *uṣadhi°* || 11 Pr *vatsakāśam* || 16 Pr om. *gaṅga-datta āha* || 21 Pr *dgad* || M *taḍāgām*, om. *vā* || 22 bh *samāśrayaḥ* for *mamā°* || M om. *sarpa āha*; Pr ins. *sa* after *sarpa* ||

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2 M *citaṃ* or *viṭaṃ* for *hitaṃ* || Pr *pariṇāyet* for *pa° yat* || M *bhṛtim* for *bhūtim* || 4 Pr *jalāṃpāṇtye* || M *raṃ* for *ramyatarāṃ* || P *ramyatarakoṭaram*. This is a misreading of Ψ, which writes *ramyatarā* [new line] *koṭaram*, see p. 1, 'Anusvāra' || 6 M *vaḥ* for *vṛddhaḥ* || 9 M *prāṇeḥ pari°* || 10 Pr °*sukhopāyaṃ* || Pr *ārabhyate* || M *budhyaḥ* || 11 Pr *ta* for *tam* || Pr *yady evaṃ* twice || 13 ΨPPrM *sukhopāyena tvām* || 14 Ψ 'smarijano, cop. adding *t pa* over the line between *sma* and *ri*. But the *t*-stroke is separated from *pa* and looks like a mere dot. Hence P: 'sma *parijano* || ΨP *varṣayāmi*, in Ψ corr. with gamboge to our reading || 15 After *iti*, Ψ a small mark, om. *sarpa āha*; P *sarppa āha* || 21 Pr *śanaiḥ r̥bhakṣiptā*, om. *śanai* || 22 Pr *viśvā*, om. *sya* || bh om. *bhadra*; Hamb. MSS. have it ||

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1 M *ghaṭimārggeṇa* || 4 Pr. *svarggiyam* || P *praccha* || 5 M *tulita-manā* || 7 M *neṣedhayitasāyāmi* || 11 ΨPPrM *tataḥ* for *tat* || 13 Pr

vāḍavāḍavam ॥ 16 M *tuḥsakah* ॥ 19 Pr *ete deva* for *etaḍ eva* ॥ Pr
svalpā ॥ 23 ΨP *vastrai* ॥ Pr *yatra yatrō* ॥ PPr *°viśyati* ॥ 24 M om.
s tu vṛtta ॥

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1 bh *bhakṣayitā* ॥ bh *sutadatto*; Hamb. MSS. *Yamunadatto* ॥ 2 M
om. *taḥ* ॥ *taṃ dr̥ṣṭvā gaṅgada* ॥ *taṃ* also Hamb. MSS. ॥ 3 bh *tata*
svapatnyā, ΨPPrM *tatas tatpatnyā* ॥ 5 *paritrām* also Hamb. MSS. ॥ 8
Pr *priyadarśanōktaṃ* ॥ 11 M om. *na tva* ॥ M ins. *na* before *cim̐tā* ॥ 12
Pr *tadānyeśām* ॥ 13 bh *bhakṣyo*, P *abhakṣo* ॥ 14 M *ekaṃ* for *evaṃ* ॥
M *bhavati* ॥ 16 bhAΨPM (not Pr) Bh *pratikṣyamāṇas*; Hamb. MSS. the
same mistake (H *pratikṣyamāṇaḥ*) ॥ 17 Pr *eva koṭaravāsinaṃ*, om. *kūpe*
'nya ॥ 18 bh *sāhājyaṃ* ॥ 19 M *gaṃgadattasmākāśaṃ* ॥ Pr *jālāśaye*
nama ॥ 20 ΨPPr *yad* for *yady*; M *yadānye* ॥ In the upper margin of
fol. 147 b, which contains the text from *yad*, l. 20, to *t siṃhasya*, p. 236, l. 18,
the glossator of bh gives the following *sārdūlavikṛḍita*-stanza, without any
indication as to the place where it should be inserted: *rāmo hemamṛgaṃ na*
vetti ॥ naghuṣo yāne yunakti dvijān ॥ viprasyaṁva savatsadhenniharane yātā matiś
cārjune ॥ dyūte bhrāṭṛyatnuṣṭhayaṃ ya mahiṣṃ dharmātmaḥ dattavān ॥ prā-
yah satpuruṣoḥpy anarthasamaye budhyā parityajyate ॥ 1 ॥ 21 bh om. *atra*;
M *nāhaṃ trayā vistuṃ śaknomi* ॥ 22 Pr *tvā* for *tvām* ॥ M *bhavēti* for
tava, iti ॥ 23 bh *gaṃgadatta* ॥ 24 bhAΨPPr *saṃkṣyamāṇas*, Bh
ikṣamāṇas ॥

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1 M *śighragamyatām* ॥ 2 Pr *samāgatyatām iti* ॥ 8 With this line,
N sets in again, misreading it as follows: *patraṃ patitaṃ visarjayām āsa* ॥
After *āsa*, ΨPPrM insert: *kathā* ॥ 2 ॥ 9 Pr *bhadro* for *tad bho* ॥ N *gaṃga*
iva datta ॥ 10 bh *āyāśyāmi*, N *āśyāmi* for *āyāśyāmi* ॥ Pr *naṁta yudyate* ॥
N ins. *va* after *me* ॥ 11 Pr *prāyopraveśanaṃ* ॥ 12 N *gr̥haṃ* for *aḥaṃ* ॥
bhNΨPPrMΦ *dr̥ṣṭvā*(*'*)*pāyo*; Bh Hamb. MSS. and A with us. Simpl. h
om. this word ॥ 13 bhNΨPPrM and Simpl. HI (not h) *dr̥ṣṭvāpāyo*; A
with us; Bh *sa* for *dr̥ṣṭāpāyo*; P *mūtaḥ* for *mṛtaḥ* ॥ 17 ΨP *dhūsako*, in
Ψ an almost imperceptible *ra* being added over the line above *dhū* (!) ॥ N
sadānupāryo ॥ 18 M om. *haslinā saha* ॥ 19 bhNΨPPrΦ *ca acalāt*, M
ca acalatāt; ABh *tasya ca acalanāt*, but corr. by cop. of A to *tasya ca abalanāt*;
Simpl. MSS. HIh *tasyācalanāt* ॥ 22 N *tum* for *calitum* ॥ Pr *śruśrūṣām* ॥
24 M *tat śrugālo* ॥ N *'nveṣaṇe* ॥ All our MSS. incl. ABh *kiṃcit*; Hamb.
MSS. *kiṃcidgrāmam*. See above, p. 31 ॥

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1 Pr *sanūpavarttanam* || M *bhaḍāgote prarvākuraṇi kṛchrād* || 2 ΨP *pravila°* || Pr *tataś cāneṇa* || 3 Pr *°tvābhīhita* || N *māsa* || 5 N *bhāginisuta* || M ins. *rā* before *kiṇ* || 6 ΨPPrM *atibhareṇa* || N *vāsa°* for *ghāsa°* || N om. *na* || 7 Pr *bhākṣato* || N *śarirapṇṣtam* || 9 P *makata°*, ΨP *°sadṛśasappa°*, bhNΨPMΦ *°prāgro*; Simpl. HI and Pr with us; ABh with us, but *°śiṣpa°*; Simpl. h: *navakataḥ* || *°sadṛśasasappaprāyo* || 11 Pr *bhavatām* || 13 M *mām iṇaṇ vadā* || M *madbhujapararakṣita* || N *tatrāsti* for *tan nāsti* || 14 Pr *pradeśaḥ* || 15 Pr *ti* for *tisro* || N *rāsabho* || 17 Pr *ānayaḥ* || 18 Pr *śrgālavanaṇ* || 19 ΨPPr *lambakarnṇam uvāca*, om. *taṃ*; M om. *taṃ* and *ca* || 21 Pr *eṣāṇ* for *ekām* || N *uktvā* || 22 ΨP *saṃgatan*, Pr *saṃgatan* || 23 bhN *siṃhāntakam* || N *upāgataḥ* || 24 M *kramātikaptāptam* || N *iti* for *api* ||

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1 P *manyamānaḥ*, M *gamyamānaḥ* || 2 M *daivākamapi* || 5 ΨPPrM om. *iti* || 7 ΨPM *dr̥ṣṭvās tavikramo* || 9 Pr *gaccheta* || 10 N *sajjitaivakrameṇa* || Pr *emaṇ* for *enaṇ* || 12 N ins. *aḥam* before *atra* || 14 N *jāgarūṭhaḥ tiṣṭati* || 15 Pr *carana* for *carams* || 17 Pr om. *tat* || 18 bh *vajropamaṭha* [*tha* corr. to *pra* by corr.] *hārād*; N *vajropamandya* [*dya* del. again by cop.] *prārād* || bhN *yuktaḥ* for *muktaḥ* || 19 Pr *prāhasann* || 20 N *icchatā* for *utthitā* || 21 N om. *taḍā* || ΨPPrMΦ ins. *'pi* after *nāśyato* || ΨP *hasta* || 23 Pr *prāyopraśesana°* || 24 bhNΨPΦ transp.: *agniṇ vā jalaṇ*, but cop. of Ψ deletes *vā* by two very small strokes. M *agnijalaṇ vā*; A *agniṇ vā jalaṇ vā*; PrBh and Simpl. HI with us (H *agni*); Simpl. h: *tadāgniṇ jalaṇ vā praviśāmi* || N *praviśyāmi* ||

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2 Pr transp.: *te strīhatyā*, adding *haṇ* || Pr om. *manmathaś ca kopam karisyati* || ΨPM *prakopam* for *kopam* || 4 bhN *jayanīṇ* || In N, *saṃpādanīm* has been corr. by cop. to *saṃpādinīm*, which is the reading of bhΨPPr || 5 N *enāṇ ya pravivāya* || 6 Pr *taddoṣe* || bh *vinirhitya*, N *viḥatya* || P *nargrakṛtā* || 7 M *raktapaṭikṛtvās ca* || M *kās* for *kāpālikās* || 10 bhN *daivaḍ yaḥ karoti* || 11 N *loka* || 13 ΨPPrM *prāgvatsajjita°* || 17 N *prāha* for *āha* || 20 bhN *eṣāyam* for *evāyam* || Pr ins. *matya* after *āgatya* || 21 N *tām* for *tvām* || 23 In N, the second pāda runs thus: *dr̥ṣṭvā sā* [corr. to *sa* by cop.] *tvam bha°* || 24 bhN *ca* for *yaḥ* ||

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3 Ψ *nāhalaṃbakarnṇo*; PPrM *nāhaṇ*, om. *api* || After *iti*, ΨPPrM ins. *kathā* 3 || 4 bhN *yudhiṣṭhireṇa ca* || Pr om. *satyava* || N *vināśitaḥ* ||

6 Pr *svārthā* || 10 M *pramattasikṣṇāgnabhāṇḍakarpparasyo°* || Pr *dhāvataḥ pa°* || 11 M *ś* for *tataś* || ΨP *°paṭo*, PrM *°paṭto* for *°taṭo* || 14 Pr *rāja-kasevakaiḥ* || 15 Pr *°lākārakarppara°* || 18 N *paśyāmiti | te* || 21 bhNAΨPPrMBh and Simpl. Hlh *prakalpa°* || M *gaje* || N *saṃnyamāneṣu* || M om. *vāḷiṣu* || 22 Pr om. *te* ||

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2 M *ma vāyaṃ* for *na cāyaṃ* || 3 N *karparōyaṃ* for *karparaprahāro 'yaṃ* || 4 N *kalāsatāṃ* for *karālatāṃ* || M *vaṃviti* for *vañcito* || 5 ΨPM *yaṃ* for *'ham* || 6 In N, the text between *kumbhakāraḥ* and *atha*, l. 16, has been supplied by 2nd hand (N¹) on a blank left free by copyist || N¹ *evaṃ* for *maivam* || 7 Pr *bho bhoḥ* || 8 M *gamyate* || M om. *yataḥ* || 9 Pr *putrakāḥ* || 11 ΨPr transp.: *katham etat* || *kulāla āha* ||, P *katham etat* || *kulālā āha* || *rājā ka°*; M *kathas etat kulāla āha | rājā ka°* || 13 Pr *siṃhaṃ siṃhamithunaṃ* || 14 M *putradvayīṃ* || ΨPPrM om. *nityaṃ* || N¹ *mrgādi* || 15 Pr *siṃhā* || N¹ om. *vane*; Pr *vane vane* || Pr *bhramatā* || 17 Pr *āgarvṛtā* || N *śṛgālaḥ śīsuḥ* || 18 N *kṛtānnkaṃpaina* || 19 Pr *siṃhāḥ* || Pr *siṃhābhi°* || 22 ΨPPrM *bālaś* ||

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1 M *°bāle* || bh *prakarttavyaṃ* || In Pr *karhicit* corr. by cop. from *kasyacit* || 3 N ins. a second *enaṃ* before *pathyaṃ* || bh *anyaṃ*, N *abhyaṃ*, AΨPPr *anyaṃ* for *anyat*, Bh with us || 5 Pr om. *aham* || 7 N *karttavyaṃ* for *kṛtyaṃ syāt* || 9 P *tasmāt samāyaṃ* || N *ṭṛtiye* [e del. by cop.] *putro* || 11 Pr *śiśivaḥ* || ΨPPr *ekāhāravihārā*, M *ekāhā~rā*; see above, p. 31 || 13 In bh *samāyātāḥ* has been corrected by the copyist himself from *samājagāma* || 15 N *°kulaśaśatrus* || M *tat tat ta na gaṃtavyaṃ* || PN om. *tat* || 16 N *dhāvitāḥ* || N *jyeṣṭhebāṃdhavarabhagnān* || 19 ΨP *jāṭe* || N *bhaṃgati-vāpnyāt* || 20 ΨPPrM om. *tathā ca* || 22 Pr *sūrān* || 23 N *jyeṣṭh-prācchaceṣṭitem* || 24 N *ūculḥ* ||

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2 ΨP *tāṃnralocanas* || 3 Pr *siṃhā ekāṃte* || N *puruṣaṃ* || ΨP *pra-yodhito*, in Ψ corr. with two very small strokes to our reading || 4 N *menaṃ* for *maivam* || 5 N *māṃtvanena* for *sāntvaracanena* || N *prabhūtātara-kopā* [pā deleted by cop.] *śṭāviṣṭas* || 6 N *vidyābhyāsakailāśena* || 7 N *yenaītā* || N *upaharasyatāt mayā āvasyam etan vyāpādamīyan* || 8 Pr om. *tasya* || N *icchanti* || 9 Pr *sūrobhi kṛ°* || Pr *daśanīyo* || N *putrakāḥ* || 10 Pr *kulena smin*, ΨPM *kule tasmin* || N (not bh, which writes exactly as our text), ΨPPrM *samutpanno* for *tram u°* || ΨPPrM *gajo yatra* || 11 N *tataḥ* for *tat* || M adds *parayā* after *kṛpāparayā* || 12 N *dhatan* for

etan || N satputrau || M om. matputrau || Pr śiśu tvāṃ || 13 N nānaryutam for tavad drutataram || N svajālinā || 14 N nihito || 15 PM (not ΨPr!) bhītanam || N śanaiḥ r [misreading of 2] for śa° śa° || 18 N gatataram for drutataram || 20 After ādi, ΨPrM insert 56 kathā || 5 || 21 N svīyorthē || M ann, om. śhātum || M ins. nā before na hi || 23 bhN svakule || 24 Pr sa mā tya° || M na for narah || 25 For katham etat, M kathā tathā hi metad ||

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2 In Ψ, the words tasya ca, &c. to brāhmaṇah, l. 4 incl. written in marg. by cop. || 3 Pr śōpi || bhM kuṣumbena || Pr kalahamāno for ka° a°; M ha for kalaham || 5 bhΨPM svakuṣumbam; NBhPr with us; A has a gap here || 6 N mahāgrhīmadhye || 7 M mā for māṃ || M bādhyate || N kapy for krāpy || 8 M ins. sahitvā after grhitvā || 9 N ākūśavācam || 10 In Ψ, tathā hi written in marg. by cop. || 11 Before tac, ΨP wrongly insert atha tau jālam pītva, repeating these words afterwards in their right place. In Ψ three almost imperceptible dots, one over a at the beginning, two over tvā at the end of the interpolation. Under the beginning and the end of the interpolation, nearly as imperceptible horizontal strokes || 12 M varttam for dattam || bhNΨPrM tāvatsamam; A with us. In Bh all the text is missing from tathā hi, l. 10, to titvāt, p. 260, l. 2, both exclusive || 13 After brāhmaṇi, Ψ tat śrutvā vrāhmaṇena śucibhūya tisrbhir vācābhiḥ svajīvita, ta being unfinished. These words deleted again by two distinct horizontal strokes, one under the beginning, one under the end of this interpolation || N om. ca sā, M om. sā || N jālam tau || 14 N cā nakṣiyitrā || 15 ΨP puppavāṭikām || N brāhmaṇo twice || 17 ΨP puppavāṭikāyām || 18 N paṃgur, M paraṃgur || M khetayāmāto, N kheyamāno || 19 bhN °ṇābhīhitayā || 20 Pr ya for yadi || N tat sama saktō || M sakhāya for saktā || Pr paṃgur 'abravīra | kiṃ || 21 Pr om. sōbravīt || 23 N sunānamtaram || N sōbravīt ||

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4 Pr sōbravīt || ΨP tadaṭṭasyāpi || 6 Between yādā and grāmāntaram, N inserts the text from riṇanīrmalayaśāḥ (!), p. 246, l. 17, to bhāryā (incl.), p. 247, l. 1 || 7 M vacano sahāyo || 9 Pr sō 'bravīt || N parā° for peṭā° || 10 M om. tena || 11 Query: °viśrānto? This is Pr's reading. But all our other MSS. °viśrāntau || 13 Pr nare || bhNΨPrM śukla°, corrected by glossator of bh to our reading; M mukla°; A with us; Pr °cauryāra° || 15 M t for yāvat || 17 Pr sō 'bravīt || 18 N mama for mamaśa || N vyādhibodhito || Pr mahyā for mayā || 20 Pr bharttā || 24 Pr rājño || Pr om. rājan and the following words to rājābravīt (excl. p. 246, 3) || N noyam for ayam [read sōyam] ||

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1 bhNP (!) *rājāpi* || A *satkaṃ* || 3 ΨPPrM insert a second *yat* before *kimcid* || A *satkaṃ* || M *kimci va(or ca)hītam* || 5 N *prāha* || bh *triṣā-dikaṃ*, corrected by the glossator to *trṣādikaṃ*, which is the reading of N || ΨPPr *ca* for *tava* || 10 After *ādi*, ΨPPrM ins. *kathā* || 6 || 11 P ins. *ucya*, ΨPrM *ucyate* before *upākhyānakam* || 12 N transp. *dadyān* (writing *dadyāt*) and *kuryāt* (writing *kuryān*) || 14 ΨPPrM *makara āha*, N *makara prāha* || 16 N *nareṃdra*°, om. 'neka || N has part of the following text twice, once in a wrong place (see above remark on p. 245, l. 6), and again in the right place || 18 N in the first place *prthivyām* || M °*tatvasa-civo* || 19 N ins. *na* before *jāyā* in the first place || 20 M *prāsādati* || 21 N *tusyati*, in the second place corr. by cop. || N in the first place *vadatu* for *vada* || M *nisitam* for *niscitam* || 22 M *maṇḍayitvā* || 23 N in the second place *prasādābhībhavāmi* ||

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1 After *bhāryā* N continues in the first place with *grāmāṃtaram*, &c., p. 245, l. 6 || M om. *na* before *tusyati* || 3 Pr *sō 'bravīt* || Gloss in bh on *khakīnam*: *thoḍānucokaḍu* || 4 N *tām* for *tvām* || M *dhāvita heṣase*, om. *s tu yady aśvavad* || 6 bhNΨP *rājñā*; APr with us || 7 bhNP *vararuci* || N *apiparvani* || 8 ΨPPrM *na kiṃ kuryān na kiṃ dadyād iti* || 7 *kathā* || || 9 P *strīvaśyāḥ*, bh *strīvaśāḥ*, corr. by corr. to *strīvaśaḥ*, which is the reading of N || Ψ *tapidbhetena*, with a very small 1 over *dbhe* and an equally small 2 followed by a little vertical stroke over *ni*. This vertical stroke and the following 1 look almost exactly like an *i*, added over the line. Hence P *tadbhīnitena*, M *tīnitena* || 10 N *savāgdoṣeṇaiva*, ΨPPrM *vāgdoṣeṇaiva*, om. *sva* || 12 N *bādhyante* || 13 ΨPPrM om. *tathā ca* || NΨPPrM *rakṣamāno*; bhA with us || 18 bh *gardabhaiko*, N *gadambheko*, corr. to *gardabhako*, ΨP *garddabhaiko*; APr *garddabha eko* || M *prāsābhāvāta* || 21 ΨPPr *rāśabhaṃ praticādyā*, M *rāśabha pra*° || N *yavrkṣeṣusrjāmi*, M *yavakṣe-trapālā*, om. *treṣātsrjāmi* | *te ca kṣe* || 22 Pr *tathā 'muṣṭite* || Pr *karomi* ||

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5 N *praticchinna* || ΨPPrM °*prahārasamūhair* || 7 ΨPPrM *rakṣa-māno* || After *iti*, ΨPPrM ins. *kathā* || 8 || 8 bh *bhāryā 'naśane u*°, N *bhāryā 'naśa u*°, ΨPPrM *bhāryā 'naśanena u*°, A *bhāryā | anaśane u*° || 9 N om. *me* || 10 ΨP *cāpriya*°, M *vā priya*° || 11 M *nṛhaṃ* || 12 Ψ *vaiśvā-naram pra*°, P *vaiścānaram pra*° || 14 bhNAΨPPrM *evāsīd*; but °*d yat* is evidently a misreading of °*r yyat*; Simpl. H *evāsīḥ*, I *evāsīḥḥ*; but h *aiva āsīt* || M *strīvaśaḥ* || *ca* added over the line by cop. of Ψ || Pr *mū*, om. *ḍha* ||

16 Pr *kalahapriyaḥ*, corr. by cop. to *kalahaḥ priyaḥ* || 19 N om. *ya* ||
 20 M om. *yaj jihvāyām* || M d for *tad* || 22 bh *daurātsyeneha*, Pr *daurāt-*
menēha, ΨNP *daurātsyeneha*, in Ψ *ha* corr. by cop. from *°hi*; M *daurātmainehi*;
 A and Simpl. HI with us; Simpl. h *daurātmyaināiva* || 23 Pr *īyam*,
 ΨPM *iva* for *api* || 24 bhN *rūksāyā* || 25 N *nīrasāyām rasve henasaṃ*
bālo lā°, M *nīrasāyā rasaṃ bālikāyām vi°* || N *bālikāyā vikalpet* || 26 N
makaram || Pr *astetat* || N *mamāvarthaṃ me dravaya saṃjūtaṃ*; M *māmā-*
nārtha° || 27 M *'paramitreya* || M *athavā pahatānām*, &c., l. 28 || 29 N
īdṛṣaṃ || M *na vā* for *tava* || 30 M *varttā* for *bhartā* || Pr om. *ca*; Ψ
bharttāro, with *ca* added over the line by cop., without deleting *ro*; P
bharttāro, om. *ca* || bhNPr *tu*, Ψ *cu*, PM *ca* for *nu*; A with us || N *paśyati* ||
 31 N *vānaraḥ prāha* || *sōravat* supplied by cop. of Ψ in marg. ||

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2 NΨPPr *pratīvasati*, corr. by cop. of Ψ to our reading || P *hālikalāryā*,
°lā being a misreading of Ψ's *bhā*, which looks somewhat similar to *lā*, as the
 left-hand *bha*-pot-hook has not been filled in with ink. Cp. vol. xi, Table I,
 no. 4, 5 c || N om. all between *°cittā* and *pahārakeṇa*, l. 5 || ΨP *nna* || 3
 Pr *grha* || 6 ΨP *tvarddarśanena* || bhN *°dakṣiṇām* || 7 Pr *dy* for
yady || 9 M ins. *ta* before *tat* || N om. *ādāya* || 12 M *jñātvā* for
gatvā || 13 Pr *svagrha*, N *saṃgrhaṃ* for *svagrhaṃ* || 14 N *sarvavittam* ||
 M *ttam* for *vittam* || 15 Pr *dakṣiṇā* || 16 ΨP *sapramoda*, PrM *sapra-*
modas || M om. *yojana* || 17 After *vyatīte*, P ins. *te* || N om. *dhūrta*,
 writing *ś cīntayām āsa* || 18 N *prśtavataḥ* || 19 Pr om. *asyā vittam* ||
 21 Ψ *breye* for *priye* || Pr *madūnadi* || 22 N *pare* ||

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1 Pr om. all between *ādāya* and *yena*, l. 2 || 2 M *°nācchādavastram* ||
 N *janamadhye* || 4 Pr *°viśaya* || 5 Pr *°haste yu°* || 6 N *upaviśya* ||
 N *kāca* || N *śṛṅgālikā* || 7 M *tatra jagāma*, then (repeating the sentence)
tatrājagāma || N om. *ca* after *āgatya* || N *paśya* || 9 N om. *matsyam*;
 ΨPPr *matsyapiṇḍam*, M *matsyapiṇḍa* for *matsyam* || bhN *avāntare* || 13
 Pr *abhikīṭayā* || 14 N *grghreṇāpakṛtaṃ* || 15 bhNΨPM *tu* for *nu*, Pr
tu or *nu*; A *kiṇmu* || 16 M om. *tac chrutvā śṛgāli* || bhN *°bhraṣṭāṃ* for
°paribhraṣṭāṃ; A with ΨPM || 17 Ψ *sopahāsam u āha* || 19 ΨP *narttā*
 for *na bhartā* || After *nagnike*, ΨPPrM ins. *kathā* 9 || 20 N *anye*; Pr
punarāttnena for *punar anyena* || ΨPr *calacareṇa*; in Ψ the first *ca* covered
 with gamboge, and an imperceptible mark referring to the upper margin,
 where a rather illegible *ja* has been supplied; P ins. *ca* after *anyena* || Pr
nivesitaṃ || 21 N *tataḥ śrutvā* || N *atiduḥkhitomanās* || 22 Pr

nihsārayatum || bhN *daivahamtakatham*, PrM only *daivahamta*, ΨP *daivahamta*, A with us. Simpl. MSS. HI *aho paśya me vidher vighātam* (I °dyā° for °ghā°). This passage is missing in h || 23 M om. *cāmitra* || 24 N *prāptam* || bh *atyāpi*, N *anyāpi* ||

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3 N om. *iti* || bhN transpose: *karomi kim* || Pr *ha* for *saha* || Pr has the sentence *kim vā*, &c. twice || 4 After *uktam ca* Pr ins. *yataḥ* || 5 Pr *dr̥ṣtvā* for *pr̥ṣtvā* (but *yah*) || Pr *pr̥ṣṭavyān*, N *pr̥ṣṭavān* for *pr̥ṣṭavyān* || 6 bhN *sa* for *na* || ΨPPr *vighnam* || 7 M *vitye* for *vicintya* || N *kam api* for *kapim* || 12 M *yādṛśye*, om. *tādṛśe* || 13 P (not Ψ) *sugr̥h̥i* || ΨPPr *nigr̥h̥i* || M *sugr̥h̥ārtā*, om. *nirgr̥h̥i* || 16 Pr *kasmim̐ści ran̐ye* || N *prati-vasati sma* || 17 M *a* for *atha* || PrM °*karaka*° || 18 N *vṛkṣam* for *vṛkṣamūlam* || 20 bhNΨPPrM *caṭakayā*; A with us. Of the Hamb. MSS. H has *caṭikōvāca*, I *caṭakōvāca* || 21 N *dr̥śyate* || 23 N *acim̐tayāt* || M *ato* for *aho* || N *ātmasampuṣṭo* || 24 Pr *eṣā*, om. *pi* || bhNΨPPrM and Hamb. MSS. °*caṭakā*°; A *kṣudracam̐dradikā ātmānam* || 26 M *ṭiṭṭibhya* || bhNΨPPr *bhaṃgabhayād iva*, M *bhaṃ° diva*; Simpl. HI *bhaṃgabhayād bhavaḥ*, Simpl. h *bhaṃgabhayād bhuvaḥ*; A with us ||

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1 M *cim̐tya*, om. *vi* || 2 Pr *śuḥcīmukhi*, ΨPM *śūcīmukhi* || bhN *durā-cāri* || M *raṃḍitamānini*, om. *ṇde pa* || 3 M *tūṣṇi* || N *bhūtvā* for *bhava* || In the Hamb. MSS., this line runs thus: *asamartho gr̥ham* [H *graham*] *karttum samartho gr̥habhaṃjane*. This is also the reading of A, which has only *gr̥hāraṃbhe* for *gr̥° karttum* || 4 bhN *sā* twice || N om. *punar* || N *āśraya-karṇo*° || 5 Pr *vṛkṣyam* || 7 Pr *dātavyam*, M *vāta* for *dātavya* || After *iti*, Pr *kathā* || 18 || ΨP: *kathā* 15 || 15 in Ψ corr. to 10 by two little strokes, but the correction is not clear and is liable to be mistaken for a 10 corr. to 15; M *kathā* 10 || 8 Pr *pūrvam* for *pūrvasneham* || 9 M *sasamudre* || 11 Pr *śru* for *chrutvā* || bh *āha* || 16 Pr *upakāreṣu* || ΨPPr *sādhu* || Ψ *tve* for *sādhutve*, but *sādhu* supplied by cop. in margin || 17 Pr *icyate* || 21 M *navam* for *nīcam* || M *sanaśaktiparākrami* || 22 N *prāha* || 25 N *samāditāḥ* || 26 Pr *bhettu śaknoti* || 27 M om. *paribhraman kaścit* ||

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2 Ψ *saṃyojitakarakamalaḥ* supplied in marg. by cop. || 3 Pr *lāguḍi*, om. the following akṣaras to *kadācid* (excl.), l. 5 || P *tvaḍarghe* || 6 Pr °*kṛtam* || 8 AΨPPrM *dr̥ṣtvā 'sau* || 9 M *vitāyat* for *vyacintayat* || 10 N *enam epavāhayiṣyāmi* || 12 N *mayanna* for *na yatra* || ΨPM *ca* for *vā* ||

13 NPr so for 'sau || 14 N *radhyete* || 15 bhAΨPPr *aṃtasthenā°* (Pr °*virudhyena*), N *atasthenā°* || 16 Pr *saṃprāpta* || 17 bh *tadabhimukho mṃgatvā*, mṃ being struck out by copyist || M *ma* for *māma* || 19 M *eva* for *ca* || 20 ΨPPrM ins. *ca* after *tena* || M om. *kaścid iha* || 22 bhNΨPPrM *sūnye*, A *sūnye* || 23 NΨPPrM *kupito* || 24 Ψ *saṃtrastā* tam, but over the first *sta* a small horizontal line, which may be taken for a mark of deletion; hence P *saṃtrastam* for *saṃtrastā tam* ||

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1 Pr *prāṇadakṣaṇāṃ* || 2 M *nākhycyāty avam* || 4 N *prāha* for *prāpa* || 5 P *gajacarmābhedaṃ* || 7 M *kathaṃ bābhukṣita*, om. *ca* || 9 Pr *saṃyālhēgyato 'tithiḥ*; the words *saṃyā°* (or *sa mayā°*) form the 2nd or 4th pāda of a śloka. A *saṃyā°*; Hamb. MSS. *aparaṃ bābhukṣitas* (H °*taḥ*) *traṇ*: *saṃyāto* (I *saṃyāto*) *bhyāgatotithiḥ* || 10 bh *tadāviṣṭo*, N *tadāviṣṭe* 1, M *tadoliṣṭo* || 12 bhN *trptiḥ* || Ψ a deleted *ga* before *krtvā* || Pr *krtvādābhutaṃ vrajah* || ΨP *vrajah* || 13 Pr *dy* for *yady* || 14 N *paśyet* || 16 bhΨPPrM *bho 'dhira*; N *bho dhira*, A with us || Pr 'payāṃ-*syāmi*, N *yāsyāmi* || 17 Pr *tasyāgamana* || 20 ΨPPr *naṣṭaḥ*, M *naṣṭa* || 22 N *īrygālaḥ* || 23 P *jātaparākramaṃ* || ΨPPrM *ityādi*, om. *ślokaṃ* || Pr *paṭhat*, N *apaṭhat* ||

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1 N *tadābhi°* || Pr *svadaṃṣṭrābhiḥ ta vi°* || 2 Pr *bubhujaṃ* || 3 P *svajātiyaṃ* || 4 After *avāpsyasi*, ΨPPrM ins. *kathā 11* || 6 Pr *cālpaṃ* for *cāpalyaṃ* || Pr *jñātino* || 7 ΨPPrM *caṭtat* for *ca* || Pr *gutaḥ* || 8 ΨPPrM *subhākṣāṇi* || 9 M *videśa* || Pr *svajār yad viruddhyati*, Ψ *viru-ddhyati*, corr. by cop. to *viruddheti*; P, misunderstanding this correction, as the *e*-stroke looks like a *virāma* belonging to the preceding line: *viruddhati* || 10 N *makara prāha* || Pr *vānara āha* || 13 NM *cirakālaṃ du°* || ΨPrM *annābhāvāt*, P *annābhāvan*, om. *ca* || Pr *nikulaṃtūṃ* || 15 N *etya°* for *anya°* || ΨPPrM *kasyacid* || 16 M *pra* for *praviśya* || 17 Pr *tadgrhā-rnniḥkrāman*, om. *bahi* || 18 N *viyate* for *vidāryate* || 19 Ψ *viṃṭitaṃ*, PPrM *ciṃṭitaṃ* || 22 Pr °*rāyāta* || 23 Pr om. *ka āhāraḥ* || 24 *deśasya tu* all our MSS. incl. A Simpl. H- and σ- class: *deśasya viśaye* || ΨPPrM *subhākṣāṇi* || 25 After *ādi*, ΨPPrM ins. *kathā 11 12* ||

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2 M *svagraviṣṭena ātmatāyina* || 3 Pr *labdhā* || 6 M *upanatatṛṇaṃ* || 7 M *caturthatraṃ* || ΨPPr *tasyāyam* || Ψ *ādyaślokaḥ*, but a small *visarga* put over *dya* by cop.; PrM *ādyaḥ ślokaḥ* || 8 P *nu* for *tu* || N om. *yo* || 9 N *sa* twice || Pr *vaṃcyato* || bhP om. 4 after the stanza. In its place.

they have a flourish. A ॥ ५ ॥ 15५ ॥ After ५, Ψ has the same flourish as bhP ॥ bhN add *iti* (N adds *pañcākhyānake*) *caturthaṇ ākhyānakaṇ samāptaṇ*; bh adds two flourishes, bhN add the figure ५, bh between double *daṇḍas*, N between *daṇḍas* ॥

BOOK V.

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1 N om. the Jain diagram at the beginning of the text ॥ 2 Ψ *h* over the line between *āḍya* and *ślokaḥ*, apparently by cop. ॥ 4 As to the readings, cp. 259, 21 ॥ 5 ΨPPr *rājñāḥ putrāḥ*, M *rājñāḥ putrā* ॥ 6 N om. *nāma* ॥ 7 M *prati sma*, om. *°vasati* ॥ *°mokṣāṇi* all our MSS. except A; A and Hamb. MSS. *°mokṣakarmmāṇi* (h corrupted: *tatrārthadharmā-cakāmakarmmāṇi*). Read with A and Hamb. MSS.? ॥ After *saṃjātaḥ*, M ins.: *tataś ca viśaṃjātaḥ*, continuing with the correct reading *tataś ca vibhavaḥṣayād*, &c. ॥ 9 Pr *daritā* ॥ 11 N *vittakīṇasya*, M *vikīṇasya* for *vittavikīṇasya* ॥ 13 M om. *yadā* ॥ 15 bh *kuṭṭumba°*, M *kuṭṭṃ*[or *ṭṭam*?] *ba°* ॥ N jumps from the first *satatam* to the second *satatam* (l. 17), om. one of them and all between them ॥ 17 P *lavaṇatai* twice ॥ M *°vastraṇḍhanacitayā* ॥ 18 N *bha* for *na* ॥ N *lāghave* ॥ M *aro* for *puro* ॥ 22 Pr *vicimṭayat* ॥ Pr *ujjāsi* ॥ 23 Pr *niścīyaṇ* ॥ 24 M *pasanidhiḥ* ॥ Pr *°rūpā°* ॥

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1 P *tāvad* for *tava* ॥ ΨPPrM *sameṣyāmi* ॥ ΨPPrM transp. *haṃtavyo* *la°* ॥ 2 ΨP *'kṣamayo* for *'kṣayo*, but in Ψ *ma* del. by cop.; M *kamayo* for *kana°* *'kṣa°*. Cp. M's reading, l. 4 ॥ 3 NPr *saṃbuddhaḥ* ॥ N *satvaṇ* for *sa taṇ* ॥ 4 N om. *vā* ॥ M *nūnaṇ mithāne kṣayo* [cp. l. 2] *na bhāvyaṇ* ॥ 6 N *sakośena* ॥ 7 ΨPPr *kāmārthenātha* ॥ N *ttena* for *mattena* ॥ M *phalāḥ jjhita* ॥ 8 M *bhadrāryāyāḥ* for *tadbhā°* ॥ 10 N *°daṃtena* ॥ ΨPPrM ins. *ca* after *'pi* ॥ 12 M *ta* for *taṇ* ॥ 14 Pr *kaṃcanamayā* ॥ 15 Pr *prabhūn ā°* ॥ 16 Pr *dina* ॥ N *vyatikrāma* ॥ 18 Pr om. *dattvā*; bh *kṛtvā*, but corrected to *dattvā* by the copyist ॥ M om. *jā° a° gā°* ॥ N *avanim* ॥ 21 N (not bh!) ΨPPr *°nopaṛāyitaṇ*, M *māse* *'nopaṛāvi*[or *ci*] *taṇ*. It does not seem, that the stroke, which distinguishes *pa* from *ṣa*, has been added in bh by the corrector, since the ink used by the latter is not so dark as that used by the copyist ॥ 23 M om. *karan* ॥ 24 Pr *kṣīṭitanikhitajānuvaraṇo*, bhN *kṣīṭinikhitā°*, om. *tala* (N *'nikhitā*[corr. by cop. to *°la°*] *jānucaraṇo*) ॥ 25 N *°nigrahaḥlabbhaṇ°* for *°bhigrahaḥlabbha°* ॥ 26 Ψ jumps from the first *bhagavan* to the second *bhagavan* (l. 30), om. one of

them and all between them; but the copyist adds the missing text in the inferior margin || N *viraharaṇa*° || 30 N *bhagarav* na *vedmi* || M *bhavata*, corr. to *tal*, whereas the copyist of Ψ adds the visarga directly over *ta*; hence P *bharataṃ* || 31 bhN *ragunīkṛtyāni* || 32 M *pu*° ca *lekhanāṃ* ca *vi*° || N *prattam* || P *asti*, M *ūgaste* for *āste* ||

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2 N *bh* for *'pi* || N *kramaṇātra* || N *lobhāna* || 6 Pr *trṣṇāyāḥ*, ΨP *trṣṇāyā*; M *trṣṇāyā* *patraya* *koṭukaṃ* || 7 Pr om. *'pi* before *grha*° || Pr *praviveśya* || P om. *'pi tā* after *te* || 8 N *rpāgatūḥ* || bhAΨPPr *pūtkartum*, N *pūrvam kartum*, M *pēkkartum* || 9 M *purakoṭakāṭapālapuruṣair* || ΨPPrM *nagarasya madhye* || 10 N om. *gamyatām* || M om. *sarve yā* || 11 bhN *kṣipānakā* || Pr *dṛṣṭās* for *pṛṣṭās* || 12 M om. *bhoḥ* || bhN om. *nāpito*; Hamb. MSS. with ΨPM || N *dṛḍhabaṇḍhanābaddhodaśeṣai kṣipānakaiḥ* || 13 bh *°kṣipānakaiḥ*, corr. to our reading by corr. || N *bhitaḥ* for *nitaḥ* || N om. *kāraṇikaiḥ* || 14 Pr *itad* for the first *etad* || 16 M *māṇiya*, om. *°bhadrākāraṇa*° || M *maṃ* for *ca* || M here *māṇibhadraḥ* || 17 bhN *kṣipānako* || ΨPPr *sarvakṣapanavṛttāntaḥ* || 18 N jumps from the first *abhikṛtaṃ* to the second *abhikṛtaṃ* (l. 20) : om. one of them and all between them || 19 M *dvitātmā* || 20 Pr *r* for *tair* || 21 M om. *kuśrutaṃ*; bhN *kuśṛtaṃ* for *kuśrutaṃ*. For the readings, cp. 257, 4 || 22 P om. *na* || After *kṛtaṃ*, ΨPPr ins. *kathā* || 1 || ||, M *kathā* 1 || 26 Pr *mādrībhadrāḥ* || 29 N om. *ca* || P *stuṣure* ||

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2 Here Bh begins again with *tisvān* for *titvāt* || N *duṣṭātmā jātivāt* || Bh *sunasya* || 3 Bh *nakulasya na* || bhN *viśvasati* || 4 N *kupito*, M *kuṣuṣe*, Bh *apntro* || 6 Pr *śiṣyāyām* || Bh *dolanasthitaṃ* for *śayyā*° *su*° || Bh *kumbham ādāya jalārthiniḥ pa*° || 7 M *ulanca* for *uvāca* || 8 N *gatā* || 9 ΨPPrM *sūnyaṃ muktivā* for *sūnyikṛtya* || Bh *'pi svayaṃ sūnīm* (sū corr. from *śra*, or vice versa) *kṛtya grhaṃ kva*° || 11 Bh om. *tasya* || 12 Bh *vālanakasya*; M om. *bālakasya* || Bh *agamat* || 13 Bh *bhrātṛvadhāṣaṃkito* *'nta*° || 14 Bh *kṛtvā* for *vidhāya* || Bh *dūre* for *dūrataś* || Pr *caḥsepa* || 15 PrBh *°mudito* for *°pramudito* || N *vyāpāra*°, Bh *svapāra*° || 16 Bh ins. *taṃ* after *mātāpi*, omitting *taṃ* before *āgacchantam* || Pr *rudhīrāklīna*° || Pr *api*°, Bh *sa*° for *ati*° || 18 Bh *niḥśaṃkitacittā* || M *kopidevimṛśya* || In bh gloss on *avimṛśya*: *avicāryya* || Bh *jalapūrṇaṃ kumbhaṃ nicikṣepa* || 19 Bh *kumbhāvapātā*° || MBh om. *taṃ* || 20 Bh *yāvad grhamadhyam praviśati* || 21 MSS. *sā upa*° || M *sā upakārakaḥ pu*° || 22 Bh *°putrasyāvimṛśyakṛta*° ||

M om. °kr̥ta° ॥ Bh °śokena duḥkhitahṛdayā ā° ॥ Bh °vakṣasthalatāḍḍanam ॥
 23 Bh aṇṭare for avasare ॥ 24 bhAΨPPrMBh °niśrāvakaḥ; N °nirvā-
 pakam for °niśrāvakaḥ (Hamb. MSS. nirvāpakam) ॥ Bh transp. paśyati tāvat ॥

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2 Pr vacanas, Bh vacanam ॥ 3 Bh °mṛtyuphalam ॥ Bh bhavaty evāti° ॥
 ΨPPr atilobhātmanām (Pr °tma° for °tmā°) lobhāṇḍhānām ॥ 4 After °lobhān-
 dhānām, Bh ins. dvitīyā kathā ॥ ΨPrM yataḥ for yathā ॥ 6 Bh atilobhā-
 vibhūtasya ॥ 9 ΨPPrM ins. hi after iha ॥ M param for parasparam ॥
 10 Bh cakruḥ ॥ 11 N daridratābhāvaḥ ॥ M adds yataḥ after uktam ca ॥
 12 Pr sadbodhavā ॥ 14 Pr bhajati ॥ Bh mitrāṇy api ॥ 15 Bh °vika-
 mān ॥ P narānarān for narān ॥ 18 M cāgnī for vāgmī ॥ 20 M kalāem
 for kalākalāpam ॥ 21 Pr prāpnotty amartyo; Bh prāpnoti mṛtyo (Bh con-
 tinuing 'tra) ॥ 22 N om. maraṇam ॥

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1 Bh kṣam (om. ṇa) ॥ bhNPr dāridra° ॥ 2 N noce for seve ॥ Bh
 tvadītham ॥ 3 N yady for ity ॥ bh ghanavarjitena ॥ 4 Pr dāridrān ॥
 Pr jñātvaiva; Bh jñātvā sa ॥ M sthitaṁ ॥ 5 bh sarvathāmrthājane, corr.
 to our reading by corr.; N sarvathā jane ॥ Pr yānitavyam ॥ 7 M prasā-
 dayet ॥ 8 Pr sarvārthaḥ for sa cārthaḥ ॥ Bh upāyaiḥ syāt ॥ 9 Bh
 transp.: kṛṣi° nṛpa° ॥ N nṛpasevasevayā ॥ ΨPPrM nṛpasevāyām ॥ ΨPPr
 kṛṣikarmmanām ॥ M vidyārthārjanena ॥ 10 Bh om. madhye ॥ 13 Pr
 gṛu° for guru° ॥ Bh °tīyātiviṣa, then blank for one akṣara and a not
 finished sa (for mā) ॥ 14 N usīdam ॥ P paragatā° ॥ 15 Bh sulabham
 for ca śubham ॥ 16 N saptavidhā ॥ Bh bhavati for syāt ॥ 17 N °māna ॥
 Pr nipekṣa° for nikṣepa° ॥ 18 PrBh °bhāṇḍā° ॥ 20 M pūrṇṇā, om.
 pūrṇe ॥ M om. all between °vañcanam and svalbhā° next line ॥ 21 Bh
 °siddham for °rūpam ॥ N kiṭānām ॥ 23 N stauti ॥ 24 Bh priyatām,
 ΨPPr mriyate, M mreyate; Pr adds ta ॥ M 4th pāda: tadāsyāṇupayā° ॥ Pr
 tutyam ॥

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1 NBh tathā ca ॥ 2 bhN °uiyuktāḥ ॥ 4 N aparam ca ॥ Bh puts
 aparam (Bh °ram) and the following stanza after the prose, l. 7 ॥ 5 Pr
 gāṃgāṇḍhikaṁ ॥ Bh gāṇḍhika ॥ Bh °nāḍibhiḥ ॥ 6 M gṛhyati ॥ N yadai-
 kena ॥ 7 NM deśāntaram bhā° ॥ ΨPPrM ins. ca after °nayanam ॥ Bh
 deśāntarabhāṇḍānayanam arthavatām eva ॥ aparam, &c., stanza 24. Then:
 tathā ca and stanza 25 ॥ 9 N nidhnamti, M nibadheti ॥ M mahāgajā, ΨPPr
 mahāgajāḥ ॥ 10 M only krayakovidā, corr. by later hand to °dāḥ ॥ 11

Bh *adyatā* || N *lokai*, Ψ PPrM *lokā* || M *dūradeśām gatā* || 12 Bh om. *kinī ca* || 14 Bh *prabhūtāḥ* || M *kāḥ* for *kākāḥ* || N *mṛtāḥ* || 15 Bh om. the first *ca* || 16 M *jya*, om. *paritya* || 17 N om. this and the following line || M *pūṃca*[or *va*]*ti* || 19 Pr *arīṣṭa*° || 20 bhN *cittā*° for *cittā*° || M *anyane* || 21 Bh *prāpṇḥ* || M om. *ca* after *prāptāḥ* || M *siptājale* || 22 Bh *śrīmahākūlaṃ bhagavaṃśaṃ pra*° || 23 Bh *bhīrīvānaṃ-danāmā* || M *mayojīdraḥ* for *nāma yogīndraḥ* || 24 Bh *tena* for *tenāiva* || N *maṭhāyanam*, M *paṭhāyatanam* || Bh *gatāḥ* ||

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1 Bh om. *te* || Bh a deleted *ma* for *vā* || 2 N *na tasmair* for *tatas tair* || M *rayam siddhayāvikanūna yāsyamo tra dhanatṛptir myutyar vā bhavi-ṣyabhīti* || Bh *sikra*° for *siddha*° || 3 Bh om. *iti* || 4 Bh ins. *yataḥ* after *ca* || 5 Pr *nasasaḥ* || P *pālato* || Pr *jalam iti*, N *jajlāni* for *jalam eti* || 6 P *aciṅṭya* || Ψ P *dalatarān* for *lalarān* || bhNPM *na tu*, Ψ distinctly *nanu*; Bh HI *api* for *nanu* (in spite of 'pi at the end of the pāda!) || N °*kāroti* || 7 N *tathā ca* || 8 Bh *ca* for *hi* || P om. *puruṣasya* || 9 Bh HI *api* for *iti* || Pr *soṣyadādṛṣṭāḥkhyuḥ* || 11 Bh *adatvāt* || M *kleśasyāṃga datvā sukhāni neha la*° || 12 bhNΨPPrM *mathanāya svair*; ABh with us || Pr *bahubhir* || 13 Bh transp. *kuścid asmākaṃ* || Bh *dravyārjunopāyo* || M *rirarapradeśaḥ* || 14 Ψ P °*māṃsam vi*°, N *mahāmāsarikrayam* || Bh HI °*prabhṛtinām* for °*tir vā* (HI with the blunder °*vikrayi*°, and H °*pām*° for °*mām*°) || 15 bh *vāddhuta*°, Ψ PPr *cātyudbhuta*°, M *cātyuduta*°, A *caṭatyudbhuta*°; Hamb. MSS. with us || N *śrūyate* || Pr *vānisā*°, P *vātisā*° || Ψ PPrMBh om. *yataḥ* after *ca* || 16 Ψ P *mahatān* || 17 Bh *kva vā* for *rte* || N *yaḥ* for *anyaḥ* || N *kopi* for *ko* || M *piḥhartti* || 18 Bh *śiṣyayogyatām* || Ψ PPrM *siddhi-rartti*° (but the reading of bhN is confirmed by Hamb. MSS. and all our MSS. below, p. 266, l. 7, and p. 266, l. 11), M °*vatuṣṭam* || 19 N *pratyeka-pratyeka paryayām āsa* || Bh °*digvibhāge*, M °*calettaraḍikāṃgbhāge* || 20 M *nāsaṃdidhiṃ* for *tenā*° || Bh *niścitam* for *asaṃdigdham* || 21 Bh om. *tatas* || bhN *agrenatasya* || M *pitā*, Bh *papāta* || 22 M ins. *na* before *khanati* || Pr *tābhramayī* || 23 N *gacchatām* || Bh *yatheṣṭam* || Bh *anye*, om. *atha* || 24 M om. *bho*; Bh *aho* for *bho* || Bh om. *yat* || Bh *prabhūsam* || Bh ins. *tradiyam* before *dāridryam* || Bh HI om. *na* ||

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1 Bh om. *iti* || Bh *sa āha* || 2 Bh *vaṃto* (*bha* add. over the line, app. by cop.) °*grato nāham āgacchāmi* || 3 Ψ Bh *tāṃmram*, P *tāṃmram* || N *prathamemo nīvṛttaḥ* || 5 Bh *apatat* || Pr *tāvati* || 6 Bh *rajata*° for *rūpya*° || Bh *prakṛṣṭa* (I) for *praharṣitaḥ* || Bh *yatheṣṭam* || 7 Bh *raupyam* ||

Bh *nāgrato* ॥ 8 NΨPPrM (not bh) om. *agre rūpyamayī bhūmiḥ*; Bh *iha rūpyamayī ca*, om. *bhūmiḥ* ॥ Bh *agrato hemamayī* ॥ 9 ΨPPr *bhaviṣyatīti* ॥ Bh om. *na* ॥ Bh *tava* for *tathā* ॥ NBh *dāridra°* for *dāridrya°* ॥ 10 Bh *na bhaviṣyati* ॥ M *nāhagamicchāmi* ॥ 11 M *rūpaṃ*, Bh *raṇṇyaṃ* ॥ 12 NBh om. *atha* ॥ M om. all between *api* and *yāvat*, l. 13 ॥ Bh *nīpatitā* ॥ 13 Bh *svarṇṇamayī* ॥ Bh *hr̥ṣṭo* ॥ 14 N *gacchatām* for *gr̥hyatām* ॥ Bh *svarṇṇaṃ yatheccham*; Ψ first *yaccheccham*, writing afterwards *dy* on the first *cch*; M *yadye* for *yatheccham* ॥ 15 Bh *sa āha* ॥ Bh *mūrṣa* ॥ 16 Bh *prathamam* for *prāk* ॥ Bh *raṇṇyaṃ* ॥ Bh om. *prāptam* ॥ 17 M *gacchāva* ॥ 18 Bh *anena prabhūtenāpi* ॥ 19 bhN *aham avasthitas*, Bh *atrāhaṃ sthito* ॥ M *thām*, Bh *bhavaṃtam* for *tvām* ॥ 20 M *ekāyṛive* for *ekākī* ॥ 21 M om. all between *babhrā* and *masta°*, l. 22 ॥ 22 ΨPPrBh *bhraman stha°*; read with Ψ ॥ N *bhramaccakraṃ*, P *paribhraman nakraṃ*. Read *paribhramaccakraṃ* ॥ 23 Bh *eka paśyat* ॥ ΨPPrM *uvāca* for *avocat* ॥ Bh *ko* for *bhoḥ* ॥

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1 Pr *bhagavān* ॥ Bh om. *śirasi*; Pr *sarasi* ॥ 2 Bh *kutrāpi* ॥ Bh *yataḥ pipāsāknlo smi*, om. *iti* ॥ 3 ΨPPr *evas* for *eva* ॥ Bh *vrāhmaṇamastakam āruroha* ॥ Pr *samāruseha* ॥ 5 N *prāha* ॥ Bh *mamāpy etat ittham eva śirasy* ॥ 6 ΨPPr *avatarīṣyatīti* ॥ Bh om. *me* ॥ bh *devatā* for *vedanā*, with a *virāma* over *de*—see vol. xi, Table I, no. 5, 4 a; hence N *daivatā* ॥ N *prāha* ॥ After *āha*, Ψ ins. *mamāpīttham*, bracketed in a rather inconspicuous manner ॥ 7 Bh *ālapayīṣyati* ॥ 8 Pr *samāroṣyati*, Bh *āroṣyati* ॥ M om. all between *so 'bravīt* and *sāṃpratam*, l. 9 ॥ N *kiyatkālas* ॥ 9 Bh *cakradhara āha* ॥ Bh om. *dharanītale* ॥ 10 Bh *vrāhmaṇa āha* ॥ N *vīnāvaccharājah*, HI *veṇivaccharājah*, Bh *veṇuvatsarājah* ॥ Bh *puruṣa prāha* ॥ Bh *yadā rāmo rājā° bhūt* ॥ *tadāhaṃ tvam iva dāridryopahato 'muṃ siddha°* ॥ 11 N *dāridropahata* ॥ Pr *eva* for *iva* ॥ Bh om. *tvam iva* ॥ Bh *samāyātaḥ* ॥ 12 Bh *mayā'py anyah* for *mayānyah* ॥ M *daṣṭas ca* for *dr̥ṣṭaḥ pr° ca* ॥ 13 bhN *tadeva* for *tavēva* ॥ Pr *pr̥cchata* ॥ Bh om. *eva*, writing *pr̥cchato* ॥ 14 Bh ins. *mastakam* before *āruroha* ॥ Bh *no* for *na* ॥ N jumps from the first *bhadra* to the second *bhadra* (l. 15), om. one of them and all between them ॥ 15 Bh om. *tarkhi* ॥ 16 Bh *si° bhayam etat pradarsītam* ॥ 17 Bh *ko 'pi* for *kaścid api* ॥ 18 Bh *tadā* for *sa* ॥ Bh *'vardyitaḥ* ॥ Bh ins. *eva* after *ittham* ॥ 19 Bh ins. *svagr̥hāya* after *mām* ॥ Bh and Hamb. MSS. *mocitoḥam bhavatā cirād asmād anarthāt* ॥ 20 bhAΨPPr *yusmād*, N *yusmād* for *puṣṭād*; M *yusman arthāt* ॥ Bh *svayaṃ* for *svasthānam* ॥ Bh *yāsyāmīti* ॥ *ity n°* ॥ 22 In bh, the *e*-stroke before *m* of *me* looks like a *daṇḍa*; hence N *ma* for *me* ॥ 23 bhN *'paṃktānn°* ॥ Bh *'paṃktyanusvār̥cna* ॥ Bh om. *sa* ॥ M *starn̐nasiddhaḥ*, Bh *svarn̐nasiddhaḥ* ॥ 24 Bh om. *sa* ॥

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1 Bh *cakreṇa*, om. *tikṣṇa* || Bh ins. *sa* after *bhramatā* || Bh *sahacaram*, om. *sva* || Pr *naḍam* for *naram*; M om. *svasahacaram naram*, Bh om. *naram* || Pr *tata sarīpa*° || 2 Bh ins. *śa* before *bhūtrā* || Bh *sa āha* for *so 'bravit* || 3 Bh *sarvapaṇṣīlā* for *sa* || Bh om. the first *tat* || M *vilayata* for *kiṃ tat* || 4 bh *sarvacakra*°; N *sarvacakradharavṛttāntam*, Ψ *sarvam cametat so 'bravit*, del. and corr. by cop. to *sarvam cakravṛttāntam tam akathayat* || Bh om. *tam* || Bh *sa* for *san* || 5 Bh om. *taṃ* || M om. *prāha*; Bh *uvāca* for *prāha* || Bh ins. *taṃ* after *bho* || 6 After *kṛtarūn*, Ψ PPrM ins. *kathā* || 3 || bhN Pr *atha* for *athavā* || 7 M om. *buddhīr uttamā* || 8 N *vinakṣyaṃte* || 11 Ψ PPrM *waitrīm*; A with us and bhN; Bh *mitrabhāvam*; Hamb. MSS. H *mitrabhārasamāgatāḥ*, I *mitrabhāvam upagatāḥ* || M *upagatā* || 12 Bh *pratirasaṃti sma* || Bh ins. *ca* after *teṣāṃ* || Bh *buddhirahitās ca* || 13 Bh *Sāstravimukhaḥ* || Bh *param* for *kevalaṃ* || 14 N *yaṃtritaṃ* || Bh *deśāṃ* for *deśāntaram* || 15 N *bhūpatin*, Ψ PPrM *nṛpatin* || N *paratoṣya* || 16 Bh *dyeṣṭatarāḥ* || 17 Ψ *asmākaś*, corr. by another hand to *asmānecaś*, which is the reading of P; M *asakeśś*, Pr *asmāsv ekaś* for *asmākam ekaś* || Bh om. *ca* || 18 bh *rājyaṃ*, N *rājya*, Bh *rāja* for *rājñāṃ*, which is also the reading of A || M *kevalaṃ buddhyā* || 19 N *taṃ* for *na* || 20 M *buddhe* || Pr *vidyākina tvaṃ* || 21 Pr *ahme* for *aho* || Pr *yudyate* for *yujyate* || 22 Pr *eva* || Bh *bālakūt* || bhN *piḍitāḥ* for *kṛḍitāḥ* ||

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1 Pr *bhāvo* for *mahānubhāvaḥ* || Bh *asmadupārdyitavittasya* || M om. *vittasya* || Pr *saṃvibhāgā*, Bh *saṃvigī* || 3 Pr *atikramyadbhir* || Ψ *siṃ*, then the white rectangular in the middle of the page with the folio number 96, then a *daṇḍa*, used as a hyphen, then *hā 'sthini*; P *siṃkā 'sthini*, M *siṃkhosthoni*, all om. *mṛta*; *ho* in M's reading is perhaps a misreading of Ψ, since *daṇḍa + hā* may easily be taken for *ho*. Bh with us and bhN || 5 Bh *'vidyāpratyaḥ* || Pr *kiṃ tad* for *kiṃcid* || 6 N jumps from the first *'nābhikhitam* to the second *'nābhikhitam* (l. 7), Pr from the first one to the third one (l. 8), om. one of them and all between them (N writing *caikenābhikhitam*) || 8 M om. *ahaṃ* || PrM *saṃjivanam*, Bh *saḥjvam* || 9 Ψ PPrM *ekena tato 'sthi*° || 10 Pr *yojayitum*, Ψ P *yojayatiṃ*; M *yojayitu* || M *uktamś ca* || Bh om. *sa* || 15 Ψ PPrM *vrkṣam* for *samipatarum* || M *tathānuṣṭitaṃ* || 16 M *kṛtam*; Bh om. *kṛtaḥ* || PPrMBh and Hamb. MSS. om. *te*; in Ψ, *te* has been del. again by copyist! || 17 Bh om. *siṃhe sthānāntaragate* || 18 Bh *ahaṃ* for *ato 'haṃ* || After *vidyā, iti*, Ψ PPrM ins. *kathā* || 4 || Bh *ṛtīyā kathā* || 20 In Bh, *daivahatā* is corrected into *deva*° || M *bahutvābuddhayo* ||

Bh *śvalyabuddhaya* for *śvalpadhiyo* || 21 Bh *abhinimḍanti* || 22 Pr *śarastho* || 24 N *suvarṇasiddhi prāha* ||

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2 Bh *śatabuddhiḥsakaśra*° || 3 ΨPPr *śmaḥ*; Bh om. *śma* || N *ekabuddhi nāma* || Bh *mitram* for *mitratām* || 4 Bh ins. *yāvat* after *kālaṃ* || 5 N °*goṣṭi*° || Pr °*sukkhānubhūya* || Bh transp. *kaḍācit teṣāṃ* || 6 Bh *astamana-velāyāṃ* || 7 Bh om. *ca* after *taṃ* || Bh *jālāśrayaṃ* || 8 Bh *āgamisyāmi* || 9 Pr *svagrha* || 10 Pr *taṃtra* for *tatra* || M *bho bhadrāśau* || 11 bhNΨPPrM ins. *maṃtraṃ* (N *matraṃ*) before *kartaṃ*; ABh and Hamb. MSS. with us || 13 ΨPPrM *vacanamātraśravaṇamātrenaḍpi* || Bh om. *tāvat* || N *saṃbhavati*, corr. by cop. to °*te* || 14 ΨPM *buddhi*°, Bh *śvabuddhi*° || N *cātmanam*, M *tvātmānam* for *tvām ā*° || Bh om. *ca* || 15 Bh *raṅṣayisyāmi* || bh *jālaḍatir*, corr. by corr. to °*gatir*; N °*gatiṃ* || 16 ΨPPrM ins. *bhavatā* after *uktaṃ* || Pr *mataḥ* for *yataḥ* || 18 Pr *viśulyāśu* for *viśaty āśu* || M *ddhir* for *buddhir* || 19 bhN *tac ca* for *tad* || N *vacanaśravaṇamātrāḥ*; Hamb. MSS. with us || bhNAΨPPrΦBh *pitṛparyā-gataṃ*, only M *pitṛparyāyāgataṃ*. This is no doubt a restoration of the original reading of the textus simplicior. But the Hamburg MSS. read with our other MSS. || Pr *tyaktaṃ*; M om. *tyaktaṃ* || 20 bhNΨPPr *śakya*; ABh and Hamb. MSS. with us || Bh om. *iti* || bhNΨPPrM *subuddhi*°; Bh and Hamb. MSS. with us || Pr °*prahāreṇa* || 21 M *raṅṣayisyāmi* || N *maṇḍūka prāha* || 22 BhH °*viśayaḥ* || ΨPPr *kiṃciḥ* || Bh om. *kaṃciḥ* || BhHI *jālāśrayaṃ* || Bh transp.: *adyatva saḥāryo* ||

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1 Bh *jālāśrayaṃ* || 2 Bh *yama*° *prātar āgatyā jālair ācchāditaṃ tat saraḥ* || 3 Bh *matsyakūrmamakarāḍayo* || 4 Bh *jāle patitāḥ* || Pr *grhītvāḥ* || MSS. correctly °*buddhi ā*°. Correct our text || 5 Bh *gativī-śeṣajñānai kuṭilacāreṇa rakṣamtāva 'pi jāle* || Pr *śata*° for *gati*° || ΨPPr *raṅṣitau* || 6 Pr *atha parāhna*° || Bh *prahrṣṭās* || Bh *svagrhaṃ* || 7 Pr *śatabuddhi* || 8 Bh *sakaśravuddhiḥ kareṇa nītaḥ* || Bh °*na abhihitā svapatnī* || 9 Ψ *pu*[new page]*purāḥ* || Bh *priye paśya paśya* || 11 After *jale*, ΨPPrM ins. *kathā* || 5 || 12 Bh *nakāṃta* for *naikāntena* || After *iti*, Bh ins. *caturthī kathā* || flourish || 13 Bh *yadvāpy* for *yady apy* || 14 Bh °*vacanīyam* || Bh ins. *iti* after *anullaṅghanīyam* || bhN *yayā* for *mayā* || 15 N om. °*pi* || Bh °*kāraś ca* || bh *atha* for *athavā* || 19 M om. *cakradhara āha*; N *cakradharaḥ prāha* || 21 Pr *nā*, om. *ma* || 22 N *raṅṣagṛhe*, °*ku*° being a misreading of the form which *ja* has in bh || bhN *bhārod-vāhanaṃ* ||

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2 All our MSS., except Bh, but including the Hamburg ones, here and in the following lines *ṛtti°* (Pr *ṛtti : tan ca ṛttibhāṅgaṃ*) ॥ 3 Bh *yathā-sthānaṃ* ॥ 4 Pr *°sthite* ॥ Bh ins. *tena* after *°sthiteṇa* ॥ Bh *cōddhata°* ॥ M *°sākhana* for *°rāsabhena* ॥ 6 ΨPPrM *sa prāha* ॥ Bh *°pracāleṇena* ॥ 7 bhN *°pratyādhā* ॥ 8 ΨP *sthātavyaṃ iti* ॥ 9 In bh gloss over *kāsi : sāsa*; N *°vāsa* for *kāsi* ॥ Bh *cauraṃ* ॥ 10 Pr *bhogādhyo*, corr. by cop. to *bhogādhyo* ॥ ΨPPrM *jivitaṃ* ॥ 11 bhNΨPPrM *tadā*; ABh with us. bhN *°gataṃ* for *gitaṃ* ॥ BhHI *°sadbā°* for *°nādā°* ॥ Pr *saṃkhaṇānradūnādi*, Ψ *saṃkhaṇānradūnādi* (corr. putting an almost imperceptible 1 over the second *nā*, and a nearly equally imperceptible 2 over *dā*), P *saṃkhaṇānradūnādi*; M *saṃkhaṇānradūnādi* ॥ BhHI *naṃ* for *na* ॥ 12 M *kṣetrarākṣāḥ puruṣā* ॥ N *baṇḍhaṃ baṇḍhaṃ ca*, Bh *vaṇḍhavaṇḍhai 'vaṃ*; M *baṇḍha vaḍhaṃ ca* ॥ 13 M *tāra tribhṛtataśrutā* ॥ NBh *prāha* ॥ M om. *lho* ॥ 14 Bh om. *na* ॥ bh *na śitarasaṃ*, corr. by corr. to *na gī°*; N with the other MSS. ॥ Bh *gitaṃ rasaṃ na vedmi* ॥ Bh *bhāṣasi* ॥ 15 Pr *śarada(da del. again by cop.)dyotsnāhato*; Bh *śaratyotsnāhate* ॥ 16 Pr *tiṃśati* ॥ bh *śrote*, N *śraute* ॥ Ψ *gitaḥkārājā*; as *jhāṃ* looks very much like *saṃ*, P writes *gitaṃkārājā*, PrM *gitaṃkārājā*; N *gitaṃ jaṃkārājā*; Bh *gitaṃkārājā* ॥ 17 M *udasi* for *unnadasi* ॥ 18 N *rāsabhar āha* ॥ MBh *dhig* only once ॥ 19 M *gita*, om. *na* ॥ All our MSS. incl. the Hamburg MSS. *śrūyatām* (only Bh: *śrūya[new line]yatām*) ॥ 20 bhNAΨPPrM Hamb. MSS. (not Bh) *ekaviṃśati* ॥ 21 Bh *stevnakona°* for *ekona°* ॥ 22 Pr *sthānamtrayaṃ* ॥ Pr *āsyābhi*, Bh *ākārā* for *āsyāni* ॥ Bh *na* for *nava* ॥ 23 Ψ *varṇā saṅgtrīṃśatir*; the *r*-hook begins exactly on *sa* and ends on *ā*. Over *sa*, the copyist adds the visarga, whose superior dot has almost melted together with the right-hand stroke at the end of a *sa*, which stands in the foregoing line just above. As the superior dot of the visarga is not easy to be distinguished, its inferior dot looks like an anusvāra. Hence P reads *varṇā saṅgtrīṃśati*; *trīṃśatir* also M; cp. the II-class above, p. 63, and vol. xi, Table II, no. 11, 3 a-c. bh *carṇāḥ saṅgtrīṃśatir*, N *varṇāḥ saṅgtrīṃśati*, A *va° saṅgtrīṃśatir* ॥ Bh *saṅgtrīṃśat* for *saṅgtrīṃśatir* ॥ bhN *bhāyās*, M *bhāyās* for *bhāṣās* ॥ The copyist of bh first writes *smṛtaḥ* with double *daṇḍa* after it; then he writes the *ā* stroke on the visarga, and puts the superior dot of the visarga over *tā*, the inferior dot under it. The copyist of N, who first writes *smṛtaḥ*, corrects this to *smṛtām* ॥

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2 Bh *yutaṃ* for *ṛtaṃ* ॥ Between śloka 42 and 43, Bh inserts this half-śloka: *dhanyānāṃ jāyate karṇe viśeṣāt śaradi sthite* ॥ 3 bh *nātyad*

gītatvāraṃ (or *gītadvāraṃ*), corr. by cop. to °*gītakaraṃ*, N *nātyat gītakaraṃ*, ΨPPrM *nānyad gītadvāraṃ*, A with us; Bh Hamb. MSS. *priyaṃ* for *varam* || N *daivenāpi*[*pi* del. by cop.]*m* || M om. *api* || 4 In Bh, this line runs thus: *śuśkasnāyuravālhādāt tryakṣaṃ jagāda rāvaṇaḥ* || 5 Bh om. *tvam* || Bh *nivārayisi* || 6 Bh *vṛtipūra°* for *vṛtīdvāra°* || Pr jumps from the first *kṣetrapā* to the second *kṣetrapā*, l. 9, om. one of them and all between them || 8 Bh *tathā cānuṣṭite* || N *utkaṃṭhadharo* || Bh *tataḥ kṣetrarakṣakārās tatśabdam śrutvā krodhāt* || 9 bhN *nīhpidayaṃto* || Bh *pīdayaṃto* || 10 Bh *dhāvitāḥ* || Bh *tādīto* || 11 Bh *bhūmīprṣṭena* || M *tataḥ*, om. *ca* || bhNΨPPr *sacchidrodūśalaṃ*, M *sachidrodūśanaṃ*, Bh *sacchidrolūkhalaṃ*, A *sacchidraudūśalāṃ*, Hamb. MSS. *sacchidrolūśalaṃ* || 12 Bh *jāti°*; M *svabhāvagatavedanaḥ* for *svajātisva°* || 14 Bh °*kharāśvānām* || 15 M om. *to na* || bhN *prajāra°* || 16 bhΨPPr *evōdūśalaṃ*, A *eva udūśalaṃ* || Bh *tataś ca vṛtīm bhaṃktvā kaṃṭhasamalūśam ādāya palā°*; Hamb. MSS. *tataś ca vṛtīm bhaṃktvā kaṃṭhasam ālūśalaṃ ādāya palā°* || 17 Bh *asmiṃ nmatore* || Pr *d* for *dūrād* || Bh *dūrāttarāt tam avalokya idam uvāca* || 19 Bh only: *sādhu mātula gītenēti* || *tad bhavān a'pi*, &c., l. 22 || 21 After *iti*, ΨPPr ins. *kathā* || 6 || M om. *iti* and *kathā*, but has the figure 6 || 22 Bh *vicāryamāno* for *nivā°* || Bh om. *mayā* || After *sthitāḥ*, Bh ins. *iti paṃcamī kathā*, HI *iti kathā* 5 || 23 N *cakradharaḥ prāha*; Pr jumps from the first *āha* to the second *āha*, 273, 3, om. one of them and all between them || bh *atha* for *athavā* ||

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1 *mitrānām na karoti yaḥ* all our MSS. incl. A, HIBhh. Hence this reading is beyond any doubt that of Pūrṇabhadra as well as of both the H- and the σ-class of the *textus simplicior* || 2 ΨPMBh °*kolikaḥ* || 3 Bh *suvarṇasiddha* || N *svaṇasiddha prāha* || 5 bhN *maṃtharo* || ΨPPrBh *kolikaḥ*, M *kolivaḥ* || 6 Bh *patrakarmmakāśṭāni* || 7 Bh *ādāra* for *ādāya* || Bh *prāptaḥ* || Bh om. *ca* || bh *śiṃśipāpādapaṃ*, N *śiṃśipāpādapaṃ*, Pr *śaśapādapaṃ*, Bh *śiṃśapātaruṃ* || 8 N om. *dṛṣṭvā* || Bh *dṛṣṭvā 'cim*[new page]-*cimtayāt* || Pr *dṛṣyati tena dāncna karmḥbhūtyena pra°* || M *tadāncna* || 9 bhNΨP *kartṛbhūtena*, A *karttibhūtena*, M *kartṛbhṛtena* for *kartitena*. Hamb. MSS. and Bh with us || M *bhūtāni* for *pra°* || M *kaṭakarmmopa°* || 10 M *kugaram* || 11 bhN *mamāśramo* || 12 Bh *samudrajalakallolasparśaśītalūnīlāpyāyitaśarīraḥ* || 13 Bh *vasāmi* for *tiṣṭhāmi* || ΨPPrMBh *kolika* || N *kaulika prāha* || 14 M *aṃ* for *ahaṃ* || 15 Bh om. *mama* || bhPr *kuṭuṃbaṃ* || Bh om. *iti* || Bh om. *śighraṃ* || 16 Pr *karttayīṣyāmi*, N *karīṣyāmi* || Pr *suṣṭas* || Bh transp.: *tuṣṭōhaṃ tava* || 17 Bh *rakṣa pādapaṃ amuṃṃ iti* || ΨPPrMBh *kolika* || 18 Bh *tad* for *tarhi* || Pr *svamitra*, M *svāmitraṃ*, Bh *mitraṃ* || M *prṣṭā*, ΨPPr *dṛṣṭvā* || 19 M *samāgacchati* ||

Bh transp.: *ryamtareṇa tathēti* || ΨPPrM *pratipannaṃ*, Bh *pratipranne* || ΨPPrBh *kolikaḥ* || 21 M *mama kaścikhaṃ anubharāraḥ*, &c., p. 274, l. 1. A stroke under *kha* refers to a later passage in the same line, where the missing akṣaras have been supplied by the copyist || 22 Bh *ghārthaye* || 23 Bh *tat prārthaya rājyaṃ* || Bh ins. *ca* after *ahaṃ* || Pr *mantrā* ||

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2 ΨPPrMBh *kolika* || Pr *bhavaty* for *bhavatv* || M *eva* for *evaṃ* || Bh om. *paraṃ* || 3 Bh *mitra* for *na hi*, inserting *na* before *yujyate* || Bh *samaṃ* for *saha* || Pr *yudyate* || 5 Bh *bhojanācchādane* || 6 M *bhūṣadyaṃ* || 7 M om. *tathā ca* || 8 Bh *kitavā* || Pr *bālū* || 9 Bh *'pīdam* for *hīdam* || 10 Bh om. *kim ca* || 11 Bh *pradhānaḥ* || 13 Pr *kevala* || 14 M *svasrato*, Bh *sva*[new line]*to* for *svasuto* || 15 N *kauḷikar*, ΨPPrBh *kolika*, M *kokela* || Pr *prṣṭavyā* || 16 Bh om. *tam* || Pr *satvaṃ* for *satvaram* || Bh *priye* for *bhadre* || 17 N *yady asmākaṃ* for *adyā°* || Bh *'smākaṃ adya*, M *'thāsmākaṃ* || Bh *ko 'pi* for *kaścīd* || bh first writes *bha* for *sa*, which he corrects to *sa* by a vertical stroke beginning over the superior horizontal line of the akṣara. Hence the copyist of N's original, who takes this stroke for the deleting mark, and the copyist of N om. *sa* || Bh *samīhitaṃ* for *vāñchitaṃ* || 18 M *t* for *tat* || Pr *tvā draṣṭum* || 19 Bh *mitraṃ* for *sukṛṇ* || Bh *rājjan* || Pr *prārthatām* || PrBh *so 'bravīt* ||

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1 Cop. of Bh corr. *ati°* into *iti°* || N *'parampareṣāṃ*, Bh *'paratū* for *'paraśāṣū* || M *apara nparā cṣā*, om. *m atikṣeṣupara* || Bh *rājyasthitiḥ* || 2 ΨPPrBh *'dvedhī°* || Bh *'bhāvādinā* for *'bhāvādicintā* || Bh *na kadācit*, om. *api* || Bh *bhavati* for *prayacchati* || 3 Bh add. *ca* after *tathā* || ΨP *bhātaraḥ* || 5 Pr *rājñā* || 6 ΨPPrMBh *kolika* || 7 Pr *'bravīt*, om. *sā* || Bh *sā āha* || Bh *paṭṭaṇ* || Bh om. *nityaṃ eva* || N *nīhpādayati*, M *nīhpādasi* || 8 M *'suddhiṃ*; Bh *sarvadvayaśisuddhiḥ* || Pr *'nya*, Bh *dvitiyaṃ* for *'nyad* || 9 Bh *tēna* for *yēna* || Pr *purataḥ*; Bh om. *purataḥ* || M *yēna du puramtaprṣṭaḥ* *ca* || Bh *prṣṭato 'pi ekaikaṃ* || Ψ *ca ekaikaṃ paṭaṃ*, the anusvāra being put so closely on *ka*, that it looks like the superior end of the vertical *ka*-stroke; hence P *ca ekaikapaṭaṃ* || 10 BhH om. *grhavyayaḥ śudhyati dvitīyasya mūlyena*; H om. the following akṣara *vi*; I *nirviṣeṣaḥ ca kṛtyāni* for the gap and the following word || ΨP *śuddhyiti* || 11 Pr *kurvāṇaḥ svajātīmadhye* || Bh *gacchati sukhena kālaḥ* || 12 Bh *āha* || M om. *sādhu pativrate* || Bh *sādhu pativrate sādhu sādhuḥktaṃ bha°* || N *saktaṃ* for *sādhuḥktaṃ* || 13 Bh *niścītya* || Bh om. *atha* || ΨPPrBh *koliko*, M *ko* || 14 Bh *prārthayām āsa* || Pr *cakṛire* || Bh ins. *me* after *yadi* || 16 Pr *drīṣirās* ||

Bh *caturbhujas ca sam°* || 17 Bh *gacchati* || Bh *laukai* || Bh om. *m iti* ||
 19 M *yasya ná svayam | thajñete* || After *iti*, ΨPPrM ins. *kathā* || 7 ||, Bh
ṣaṣṭi kathā || flourish || || 20 Bh °*piśācikayā grasto*; M °*śraddheyakadāvisā-*
vikāgrasto || 21 Bh *athavā* for *atha* || 23 Bh *saktubhiḥ* for *sa eva* ||
 Pr *pāṇḍura śyete* || Pr *somaśarmā pitā* || 24 Bh *suvarṇasiddha* || Bh
cakradharaḥ kathayati ||

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3 Bh *bhuktaśeṣai ka°* || Bh *pūritaḥ* || Bh *tasya kalaśasya* for *taṃ ca ka°*;
 M *taṃ ca ka lambyam tasyāṃdhastāt* || 4 Bh °*valambitasya°* || Bh om.
tasya || Pr *tasyā 'stāt* || N *khaṭkām*, Bh *ṣaṣṭvām* for *khaṭvām* || M *sa | tata*
kedr | śtyā, Bh ins. *taṃ* before *eka°* || Pr *ekadṛṣṭvā* || Bh *vilokayan* || 5
 Bh *pūrṇo* || 6 Bh *bhavati* || 7 Bh *tatas tenāham ajādvayam grhisvāmi* ||
 bhNΨPPr *grhīṣye*; A with us || 8 N om. one *ṣaṃmāse* || Bh *ṣaṣṭe 2*
māsi || N *athāyūthaṃ* || M *tato ggābhir* [misread for *gobhir*], &c., l. 9,
 omitting *'jābhir*, &c. || 10 Bh *mahiṣyā ma°* || M *mahirṣarvaḍavā* for *mahiṣyo*
ma° va° || Bh *tatprasavāt* for *vaḍavā°* || 11 Bh *prasūtaṃ* || Pr om. all
 between *bhaviṣyanti* and *tasyāham*, l. 14 || 12 Bh *kariṣyāmi* for *saṃpatsyate* ||
 Bh *tataḥ*, om. *ca* || Bh *kaścit vipro mama* || 13 Bh *dāsyati* || Bh *tasyāṃ*
putro janayisyate || 14 Pr *nā* for *nāma* || Bh *kariṣye* || 15 Bh *jāte* || Bh
grhītvā ghoṭakacalatthāyām upaviśyā° || 17 Bh *saṃīpam āgamiṣyati* || 18
 Bh transp.: *kopāt vrāhmaṇām* || Pr *vrāhmaṇam*, with following *daṇḍa* || Bh
samabhidhāsyē for *abhidhāsyāmi* || 19 Bh °*yā madvacanam* || 20 NBh
 om. *tām*; but in N, the copyist deletes an anusvāra over *tā* of *tādayisyāmi* ||
 M *taddhyānyāvasthitenā*, Bh *dhyānā°* || 21 P °*prāhāras* || M *yam* for *yathā* ||
 N *ghaṭāmtavarttibhiḥ* || 22 Bh *saktubhiḥ*, om. *ca* ||

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1 After *iti*, ΨPPrM ins. *kathā* || 8 ||, Bh *saptamī kathā* || flourish || ||
 3 BhHI *lanlyam* || ΨP *apekṣyate*, *y* being almost imperceptibly deleted in
 Ψ by a small stroke || 4 ΨPPr *caṇḍabhūpatiḥ*; but see l. 7 || 7 Bh
adhiṣṭāne for *nagare* || Bh *nṛpatiḥ* || Ψ jumps from the first *kṛdārthaṃ* to the
 second *kṛdārthaṃ*, om. one of them and all between them; but cop. supplies
 the om. text in marg. || 8 Bh *asti* for *tiṣṭhati* || Bh °*vānekabhakṣabhojanādibhiḥ* ||
 9 Bh *kṛdanārthaṃ* || Bh *tiṣṭati* after *asti*, which has been deleted by cop. ||
 10 In bh gloss on *mahānase*: *rasoḍu* || bhN ins. *ca* before *praviśya* || 11
 Pr *bhakṣyayati* || In bh gloss on *sūpakārā*: *sūpāra* || Bh om. *kāṣṭhādīkam*
agre || 12 Pr *paśyati* || Pr *tādayati* || 13 bhNAΨPPrM *taṃ* for *tad*;
 Bh (*tat*) and Hamb. MSS. with us, but cp. Introd. p. 32 || Bh *meṣasūpakā-*
rāṇām || 14 M *svadalampage* || Bh *svādūlampāto* || 15 Pr *mahākūpās ca*, Bh
mahāmtkopās || BhHI *yathā āsannena* (I°*va* for *na*) *vastunā* || 16 Ψ om. *tad*

and the following words to *prajvalisyanti* incl. in the text, but supplies them in the margin || In bh gloss on *ulmukena*: *ubāḍu* || 17 M *ūrṇāprakāro yeṣāmeṣa sva°* || In bh gloss on *ūrṇā°*: *una* || Bh H *tad ūrṇāyṇḥ pracuro*, I *tad ūrṇāyaṃ pracuro* for *ūrṇāprastaro* || Bh ins. *vahninā* after *svalpenāpi* || ΨP *prajvalasyati* || Bh *jvalisyati* || 18 Bh *tato* for *tad* || Bh om. *punar aśvakutṣyām*, ins. *kūḍyām* after *°vartinyām* || Pr *aśvakudṣyām*; in bh gloss on *aśvakutṣyām*: *ghoḍāra* || Pr *praveṣyati* || 19 M *tṛṇāpācuyati jva°* || Bh om. *tato 'śvā* || bhNAΨPPR *vahnidāgham*, M *vahnidāyam* || Bh ins. *aśvāḥ* after *°dāham* || Bh *prāpsyanti* || 20 M om. *etad uktam yathā vānara* || Pr *eva* for *etad* || In bh gloss on *vānaravaśayā* (!): *vāṇnarelatela* || 21 Bh *śamyati* || 22 N om. *evam* || After *evam* Ψ ca, del. by cop. || After *provāca* Bh ins. *bho* ||

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1 Pr *yatra* for *yo 'tra* || 2 Bh *sa bhaviṣya saṃdigdham* || 5 Bh om. *tathā ca* || 6 bhNΨP (not Pr) *kalahāṃtyāni*, A *kalahāṃ tāni*; BhHI *kalahāṃtāni* || Bh om. *ca* || 8 M *tāvahaṃ* for *tāvad grhaṃ* || BhHI *vayaṃ* for *vanam* || 9 bhNAΨPPRM *gacchāvaḥ* || 10 ΨPPRM *tena* for *te* || bhNΨPPRM *madoddhataṃ*; ABhHI with *us* || bhNAΨPPRM *ūcatuḥ* for *ūcuḥ* || 11 Bh *buddhivaikalyaṃ* || Bh *jātaṃ* || N *yena tad* || Bh *yenēdaṃ vadasi* || 12 After *braviṣi*, N ins. *yenedaṃ vadāmi* || Bh *svahastena dattāmṛta* || NMBh *bhakṣa°* || 13 N *kaṭuttiktakaṣāyāni*, om. *kaṣāya* and *kṣārāni°* || Bh *°tiktāmlakṣārāni* || Bh *vanaphalāni* || 14 Bh *bhakṣisyāmaḥ* || Bh *āha* for *provāca* || 15 N *yūthaṃ* for *yūyaṃ* || Bh om. *yūyaṃ* and has *ni* for *nai*. In the place of *yūyaṃ* a blank for four akṣaras has been left in Bh, and this blank has been filled in with *vākya* by another hand || Bh *nitasya* || Bh *tasmād āpata°* || 16 Pr *pariṇāma* || 17 M *kulahaṃ* || ΨPPRM om. *svayaṃ* || Ψ *nāvaya-lokayisyāmi*, *ya* being del. again by cop. || N *nālokayisyāmi*, Bh *na valobhayisyāmi* || 19 Bh transposes the two lines of this stanza || ΨP *mamtram* for *mitram* || Bh *mitram āpadam āgataṃ* || 20 For *s tāta*, Bh has a blank, filled in by a later hand with *s te je* (read *ye*) || M *kulakṣayaḥ* || 21 In the place of *sarvān pa° sa yūthapo* Bh has a blank for four akṣaras, filled in by a later hand with *sa vānara* (!) || 22 N *nagare* for *gate* || Bh *'nyasminn ahani* || Bh *mahānasaṃ* || In bh gloss on *mahānase*: *rosoḍe* || 23 M *pīpakāreṇa*. In bh gloss on *sīpa°*: *sūpāra* || Bh *yāvat sūdena tādanāya na kiṃcid āsāditaṃ* || Bh om. *°dagdha°*, N *ūrddhajvalitamaḥkṣtam* || 24 N *hataḥ* for *tāditaḥ*, om. *so 'pi tena tāditaḥ* || M om. *so 'pi tena tāditaḥ* || Bh om. *tāditaḥ sann* ||

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1 bh *arddhajvalitaśarīraḥ*, corr. by cop. to *arddhajvalaccharīraḥ*; the first reading is that of NBh and Hamb. MSS. (the latter ones reading *tenārḍ-*

dhajvalitaśarīrah), the second one that of ΨPPrM || Bh *pratyāsannāyām* ||
bhN *kutyām* (with gloss in bh: *ghoḍāra*) || 2 M *luṭhitas*, Bh *luṭhamtā* ||
ΨPPr ins. a second *tatra*, M *tasyām* before *tṛṇa°* || Bh om. 'pi || 3
Bh *kutyāntanibaddhā* || N *baddhā*, om. *ca ni* || M *yoṭakā*. In bh gloss on
ghoṭakāḥ: *ghoḍā* || After *ghoṭakāḥ*, Bh ins. *keci jvalitāḥ* || Bh *kecit spha*, then
a blank to *pa°* excl., filled in (by a later hand?) with *ṭitasarīrā* || 4
N *āpantāḥ* (read *āpannāḥ*) for *gatāḥ* || M *gatā tayitvā* 'rddhadagdhāśarirā ||
Bh *kēpi* for *keci ca* || Bh *coṭayitvā* || 5 Bh om. *janaṃ* || M *vyākulaṃ*
vakṣaḥ || 6 Bh *saviṣādaṃ* || In bh gloss on *cikitsakān*: *dhāraka* || 7
Bh *bho ucyatām* || ΨP *aśvānām eteṣāṃ* || M *kaścidyahopaśāstrāṇi* || Bh om.
eteṣāṃ kaścid || N *°samanopāyāḥ*, Bh *vahnidāho°* || 8 Bh *saṃcītya* || M
saṃcīṇṭya pro kūm apratiṣaye || 10 bh *vaśayānyānāṃ* || N *°samudbhavaḥ*,
Bh *°samutthitā* || 11 Bh *yathā* for *vyathā*, HI a correction of this mistake:
tathā || M *tināsem* || Bh *āyāti* || 12 Bh *yāvad ete prāk na bhaviṣyanti* ||
bh *roge* for *rogeṇa*, N *āgatena* for *rogeṇa te na* || 13 Bh *tad ākarṇya* for
tac chrntvā || Bh *vānarāṇāṃ vadham* || 14 Bh *te sarve* || P *yūthaparis*,
NBh *yūthapas* || Bh om. *na* || 15 Bh *svayaṃ naṣṭavān*, with *dr* add. over
the line between *na* and *ṣṭa*, for *sākṣād dadarśa* || N om. *tu*; Bh *ca* for *tu* ||
Pr *seha* || 16 Bh om. *yataḥ* || 17 Bh *dharṣaṇā* || Pr *matrayed*, N
dharṣayed for *marṣayed* || Bh *yas tu* for *yo 'tra* || Bh *parinirmitaṃ* || 18
bh *satyād* for *bhayād* || N transp.: *lobhād vā* || 19 Bh *kvacit* || 20
Here all our MSS. *°khaṇḍa°* || Pr *ta* for *tatra* || N *yāval lokayati* (om.
nipunatayā) || 22 NBh *nirgacchati* for *ni° iti* || Pr *ciṃtayā sa nñ°* || 23
Pr om. *t pa* || 24 Bh *jalamadhye* for *tanmadhyād* || N *°lālaṃkṛto* for
°lālaṃkṛtakaṇṭho ||

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1 N *rākṣasas*, om. *niṣkramya* || Bh *provāca* for *tam uvāca* || N *yātra* ||
2 N *tad* for *taṃ* || Bh *bhakṣayāmi*, om. *iti* || NM *tad aryo* || 4 Bh
kiyatām || N *bhakṣaṇe śarīras* for *bhakṣaṇaśaktis* || 6 N *badvyanā*, M
brāhmataḥ || N *śrīlāśrlo* for *śrīgālo* || N *mā* || Bh *vānara āha* || 7 bh
sahāsvayanṭaṃ, Bh *sahāsthyantṭiṃ*, N *sahātyanta*, PrM *sahātyantaṃ* || Bh om.
me || 8 M *pracchasi* || ΨP *tac chaparivāram* || M *api taṃ* [added over the
line] *vāra* [both akṣaras struck out again] | *kaprapaṇua lobhayitvā sarasi* ||
Bh *nṛpatiṃ* || 9 Bh *saraḥ* || Pr *rākṣas* || Bh *ratnamālābhūṣitakaṇṭhas tan*
nagaram āsādya rṛkṣa° || 11 M *°prasādeṣu* || 13 N *sūryam a tiraskurute* ||
14 NBh *vānara āha* || N *kuṣmīṃścid* for *kuṭracid* || M *araṇya* || 15 Bh
suguptanagaram, corr. to *suguptanaraṃ* || NM *vāreṇa*, om. *sūrya°* || NBh ins.
praviṣya before *nimajjati* || M *dhanāprasādād* || M *niḥkrāmyati* || 18 N
yūtham te for *yūthapate* || N om. *eṣa*; Bh transp. *eṣa* and *pratyakṣatayā* ||
19 M om. *matka°*, but supplies it in the next line in this corrupt form:

māsakumṭhasthitayā ॥ 20 BhHI ko 'pi for kam api ॥ N ainam for yena ॥ 21 ΨP etat śrutvā ॥ N nrpatir āha ॥ N yad for yady ॥ 22 N āgamiṣyāmi for eṣyāmi; Bh samāgamiṣyāmi for svayam eṣyāmi ॥ N prabhūtaratnamālāḥ ॥ Pr sadyante for sampadyante ॥ 23 Bh kapir āha ॥ N tad for etad ॥

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1 N rājya for rājñā ॥ N sotsaṅgam ॥ bhN atha for athavā ॥ 3 P rūḍhā ॥ After api, N ins. between the second and the third pāda of stanza 61: *trṣṇe devi namas tubhyaṃ yayā vittānvitā api* 1 ॥ 4 Bh akṛtye 'pi for akṛtyeṣu ॥ N niyujyante ॥ bhΨPPrMBh bhramyante, AN bhrāmyate; Hamb. MSS. with us ॥ N śugamiṣv api, A 'dugameṣv api ॥ 7 In the place of this line, ΨPPrM have 6 pādas: *lakṣādhīpas tathā koṭim* [M koṭi] *koṭivān rājyam icchati* ॥ 48 *rājyayuktas tathā svarggam* [P svargga] *svarggād aiṃdratvam* [M idratvam] *icchati* ॥ *iṃdratvepi hi samprāpte yadrceḥā na* (P n for na) *nivarttate* (Pr 'ti for 'te) ॥ 49 ॥ 8 M om. jīryanti of pāda 2 ॥ 9 In Ψ śro of śrotre is somewhat illegible; P netre for śrotre ॥ Bh trṣṇikā tu; H trṣṇā kāpi, I trṣṇan kāpi ॥ N taruṇāyate for tu na jīryati ॥ Bh om. atra after deva and inserts it after sūrye ॥ 12 BhHI deva eka° for yenaika° ॥ 14 BhH ratnamālāṃ ॥ M sarvalokā ॥ Pr prakṣitās ॥ 15 NBh om. ca before tena ॥ Bh om. iti ॥ 16 N jumps from the first uvāca to the second uvāca (l. 18), om. one of them and all between them ॥ 17 M om. kim iti ciraya ॥ Bh yūthādhīpate ॥ Bh transp.: me erijanaś (!) cirayati ॥ 18 Bh 'nrpate ॥ N rākṣasena salile bha° ॥ 19 M 'salivasthona ॥ N sopitaṃ ॥ N 'kāraṇottthēna bha° ॥ 20 NBh ins. mayā after sādhitam ॥ ΨPPrM svāmīti matvā; Hamb. MSS. and Bh with us ॥ 21 N na for nātra ॥ 22 N simhate, PrBh hīmsate ॥ Bh pratihīmsataṃ ॥ 23 Bh transp.: tatra doṣaṃ na ॥ M vāt(a ?) for tatra ॥ N om. yo ॥ P om. duṣṭe ॥ N samācāret ॥ 24 N tataḥ for tat ॥ M sama, N samam for mama ॥ N bhavati for tava ॥ iti ॥

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1 Pr śokāviṣṭa ॥ N kośādhīṣṭaḥ, putting this after tvaritapadam ॥ bhNΨPPr yathājātaṃ; ABh with us ॥ Pr pratinivṛta, ΨP pratinivṛtya ॥ 2 ΨPM svṛtto, Pr svṛto, for snṛpto ॥ 3 M tānaṃdam for sā° ॥ 4 N hataśatruḥ, Bh hataśatruṃ, H hataḥ śatruṃ, I hataḥ śatrn ॥ 5 Bh vikitam for bhavatā ॥ N vānaraḥ ॥ 6 BhHI om. ato 'haṃ braviṃi ॥ Bh kāryam ityādi for karma, iti ॥ Bh adds aṣṭamī kathā, ΨPPrM kathā ॥ 9 ॥ 7 Bh bho bho ॥ N tām for mām; Bh om. mām ॥ 8 N om. yāsyasi ॥ 10 M tyaktvāpadam ॥ 11 M om. pāpena ॥ N narakam ॥ 12 Bh suvarṇa-siddha āha ॥ N śaktiṃyas, Bh śaktiśaktas ॥ 13 Bh etatva for etac ca ॥ ΨP manusyaṇām a° ॥ 14 Bh om. ca after nāsti ॥ N kācid ॥ 15 Bh

om. *tava* || N °*bhramena vedanayā* || 16 bhNAΨPPrM *yadi* for *yad* ;
 BhHI *yat* || N °*ita svasthānam* || Bh om. *apy asmākam apy* || 17 N om.
 'yam, having a deleted *yo* before *anartho* || NPMBh *athavā* for *atha* || 19
 N *vānaraḥ* || 20 M 'sti for 'si || N *gr̥hīto siddhikālena* || N *palāti* || 21
 NΨPPrM *cakradharaḥ prāha* ; Hamb. MSS. and Bh with bh ||

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2 Bh *adhiṣṭāne* for *pure* || M *bhadrasenāma* || 3 Bh *ratnāvali* for *ratna-*
vati || N om. *hartuṃ* and the following words to *hartuṃ* (excl.), l. 5 || 5
 Bh *surata°* for *tatsurata°* || 6 N *avasthānam paṃkajvarādibhir* || M
 'jvarādir || 7 N *ātmanas* || 8 N *sakhi paścād ikā°* || 9 N *gr̥hakoṇe*
 for *yam* ; Bh om. 'yam ; P om. all between *rākṣaso* and *vyacintayat*, l. 10 ||
 N om. *kiṃcid* || 10 N °*vidhātum* || 11 Pr *tathā 'thyah*, N *tayānyah* ||
 12 M *hituṃ* for *hartuṃ* || M *na śaktoti* || N om. *tat* || 13 Bh *asvarūpaṃ* ||
 N *aśvarūpaṃ kṛtvāśvarūpamadhyastho* || Bh *kṛtvā madhyastho*, H *kṛtvā madhyā-*
sthām, I *kṛtvā madhyasthām* || PrBh *nirīkṣye* || M om. *kiṃrūpaḥ* || N
kiṃprabhāṣaś || NBh om. *saḥ* || 15 Pr *niśīsamaye* || N *r aśvāgāre* for
gr̥he || 16 N om. *taṃ* || N *rākṣasāśvasvabharataram* || 17 NBh
avalokya for *dr̥ṣṭvā* || In bh gloss on *khalīnam* : *cokaḍu* || ΨPPrM *mukhe*,
 om. *tan*. Hamb. MSS. and Bh with bhN || N *samārūṣṭaḥ* ; then again the
 same sentence with the readings *rākṣasāśvam* and *samārūḍhaḥ* || 18 Bh
 om. *nūnam* || N *eva* for *eṣa* || N *tuṣṭam* || 19 Pr *ko*, N *kośchān* for *kopān* ||
 M *abhāgataḥ* || 20 N *vicintayat* || M *cintayan aso* || ΨPPrM 'svāpaha-
rakeṇa || N *sāśvātena* for *kaśā°* || 21 Bh ins. *taṃ* after *gatvā*, omitting it
 before *sthiri°* || Bh *khalīnākaraṣaṇāt* || 22 N om. *tad* || N *tat* for *tadā* ||
 23 bhNAΨPPrM *vegātivegaṃ*. Hamburg MSS. *vegāt vegam*, which was
 also the reading of some MS. previous to Bh, which has *vegāt gavagaṃ* for
vegāt vegam, Simpl. h and Bühler *vegād vegataram*. See above, p. 35 ||

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1 bh *tathā ca gaṇita°*, Bh *tajyathā agaṇita°* for *tathāvagaṇita°* ; N *tathāgaṇita-*
khalīnākaraṣaṇavākyāt cauraś || M *vairas* for *cauraś* || 2 Bh *anena aśva°* for
etenāśva° || 3 N *pālām* || 4 Bh *tadā°* for *tatrā°* || 5 Pr *cintayati i°* ||
 Bh 'svarūpo *rākṣaso* || 6 M *vairopi* || Pr *vaṭaprahāram* || 7 NBh ins.
tau after *api* || 9 ΨPPrM *vane* for *vaṭe*, but in Ψ corr. to *vaṭe*, the inferior
 part of the vertical *n*-stroke being effaced, but still well visible, so that *ṭe*
 could possibly be read as *ṭhe*. The copyists of P and of the original of
 M evidently thought the original *akṣara* to be *ṭhe*, corrected subsequently
 to *ne* || 10 M *naśaṃtaṃ* || N om. *bhoḥ* || N *eva* || N *kīlaka°* for *alīka°* ||
 11 N *praṇasyati* || bhΨPMBh Hamb. MSS. *bhākṣōyaṃ* ; PrA with us ||

N *bhaksyeyam mānuṣas* || ΨN *bhaksatām*, in Ψ corr. to our reading || 12
 Bh *svam rūpam* || N *skhalitagati nirvṛtaḥ*, BhHI *skhalitagatir* (H om. *r*)
nirvṛtaḥ || 13 Bh *upary upari vānarasya* || 14 N *laṃbūyamāna°* || 15
 Bh ins. *taṃ* after 'pi || Bh *rākṣasād apy adhikam*, N *bhaksastadbhlyadhikam* ||
 16 Pr *ayuktavān* for *apy u°* || Bh om. *apy* || N *nirantārā*; Bh om. *nitārām* ||
 M *nimīlitanayātā rdaṃtān* || 17 bhBh *niḥpīḍayan*, NΨPPr Hamb. MSS.
nipīḍayan, M *nipīḍadrayan* || Pr *tiyati* for *tiṣṭhati* || Pr *ta* for *taṃ* || 18
 N *tathāsvarūpam*, Bh *tathāvastham* || NΨPPrM om. *enam* || 19 In the
 place of this śloka, Bh has only: *yādṛśi badanacchāyēti*, adding: *navamī*
kathā || N *dr̥ṣṭyāte* || N *vānaraḥ* || 20 N *gr̥hitepi likālena* || After
 this śloka ΨPPr add. 10 *kathēti* || || 21 M om. all between *punar* and
atra next line || 22 Bh *gacchāmi* for *anu°* || N *ava* for *atra* || M °*malam*
 for °*phalam* || 23 N *cakradharaḥ prāha* || Bh *bho kārāṇam* || N *trakā-*
raṇam || N *tayor* for *nayo*; M *nayo 'ta vayo vā*; Bh *nayo 'py anayo jāyate* ||
daivavaśāt || śi° || 24 M *devavaśā* || Pr *tr̥ṇam* for *nṛṇām* || Bh *nṛṇāpa-*
tiṣṭati; NPPr (not Ψ) *upatiṣṭati*, in Pr corr. to °*te* ||

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1 ΨPPrMBh *tristanī* [ΨP *stristanī*, Pr *stristarī*]: *rājakanyakā*; Hamb. MS:
 H with bhN (our text), I with the other MSS. || 2 Bh *yānti* || 3
 ΨPPrM *svaṛṇasiddha* || N *prāha* || 5 M *madhuraṃ* for *madhūpuraṃ* ||
 N *tasya* for *tatra* || 6 Bh *attha* for *tasya*, inserting *tasya* after *kadācit* || M
kadāci stanī kanā || ΨP *stristanīm* || 7 ΨPPrM *jñātvā śrutvā ca* for *śrutvā* ||
 8 ΨPr (not P), N *ayam* || Pr *ya* for *yathā* || Bh *kaścid eva na* || After
chrutvā, N inserts the stanza: *yaḥ satataṃ paripṛcchati | śṛṇoti satataṃ vā-*
kyam avadhārayati | tasya divākarakirāṇe nilanīm vivarddhate | prajā || 9 bh
āha || N *etat jñāyate* || Bh *nyājjam* (for *nyāyyam*, and this a blunder for
anyāyyam) for *jñāyata* || N *iniṣṭakarīm* || 10 NΨPPr *stristanī* || N
rājakanyā || Pr *vṛāhmaṇāt*, N *brāhmaṇān* || Bh transp.: *āhūya vṛāhmaṇāḥ* ||
 Pr *prahvya* || 11 PrBh om. *yataḥ*, but Pr *caḥ* for *ca* || 12 Pr *pr̥ṣṭa-*
kena || 13 Bh *rākṣasena gr°* || N *trastān* for *praśuān* || ΨP *purāḥ*, with
 2 after the stanza || 16 N *kasmim̐ścid* || Pr *kutraci raṇye* || N *caṃḍa-*
śarmā, M *caṃḍrakarm̐mā* || Bh om. *nāma* || Bh ins. *tu* after *ekadā* || ΨPPrM
 ins. *ca* after *tena* || 17 Bh *vipraḥ* for *brāhmaṇāḥ* || After *brāhmaṇāḥ*,
 N inserts the śloka *aṃdhakaḥ kubjakaś caiva tristanī rājakanyakā | te trayo*
nyāyataḥ siddhāḥ sārūkūle vidhātari | 1. This is a variant of stanza 69 || N
samāhitāḥ || 18 N *bhayatrastam* for *bha° tam* || 19 N *kamalodarastu-*
darau, PrM *kamalodarasaudaran*; Bh *kamalakomalan* || 20 N *kathaya*, Pr
kathayam for *katham* || Bh om. *bhavataḥ* || 21 N *rākṣasa prāha* || N
arddhodvanam || Bh *na hi arddhodite 'ham kadāpi bhramim padbhyaṃ spr°*, HI:

na hi arddhoditēham kadāpi [I ta° for ka°] bhūmīm padbhyaṃ sprśā[I adds m]-
mi; Pr a for api || 22 Bh om. me || N brāhmaṇa, om. 'py || Bh mokṣa-
syōpāyaṃ ||

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1 N tena for tato || N rakṣasābhikṣitam || MBh om. bhoḥ || 2 ΨPM
devatārcanaṃ || N sarasān || 3 M ta for tāvat || Bh om. tvayā || N
nātaḥsthāt || 4 After tathānnstḥite, gloss. of bh ins. rākṣase || Bh ins. eṣa
before devārcana° (sic Bh) || NBh eva for eṣa || 5 Pr bhakṣayati || N
drutaṃ, Bh satvaram for drutatarāṃ || M tata drutamraṃ gatvā drutaraṃ
gacchūmi || bh anudhvānapādo, Pr anuddhānapādan, Bh anuddhatapādo, H
amuddhatapādan, I amuddhatapādo || 6 NBh mama for me || Bh ins. pi
after rākṣaso || 7 Bh prṣtato, om. tat || 8 After iti, ΨPPrM add.
kathā || 12 ||, Bh daśamī kathā || flourish || 9 bh ins. tad after tasya ||
Bh vacam || Bh ākarṇya || Bh-viprā for brāhmaṇāḥ || 10 ΨPPr bho
vrāhmaṇāḥ stristanī || Bh mama || 11 Bh vā na hi for na vā || M to for
te || Bh te ūcuḥ || 12 ΨPPrM om. the first vā || M ca for the second
vā || Pr saḥ for sā || Bh kanyātra sā || 13 Bh bhaved bhartur vināśāya ||
Pr dināśāya || Pr °nidhānāya || ΨPPrM vā for ca || 14 Pr tvayā for yā ||
N yāmti || 15 N ins. ca after pitaraṃ || N om. sā || Pr sād bhutaṃ for
sā drutaṃ || N nāgra || Bh śaṃsayah || 16 N meva for devaḥ || Bh yaḥ
for yadi || 17 N tatas for tat || Bh om. tat || N dattā || N niyojayi-
tavyēti, Bh niyoktavyēti || 18 N kāladvayā° || N transp.: bhavati kṛtā ||
Bh lokadvayavi° || Bh na for kṛtā || N om. tad || 19 N paṭaghoṣaṇam
āropayām āsa; Bh akārayat for ājñā° || 20 Bh yaḥ ko 'pi for aho ||
NΨP (not Pr) stristanīm || Pr rājñā || bh rājakanyakām || Bh kanyām for
rāja° || Bh om. yaḥ before pari° || 21 N karoti || Bh deśāt pravāsayati ||
N evaṃ ghoṣaṇāyām || 22 Bh prabhūtaḥ kālōtitaḥ || NBh om. ca || Bh
udvāhate || 23 Bh guptasthānasthitā, N guptasthānaṃ sthitā, ΨPPrM gupta-
sthānaṃ saṃ° || bh yanvanam abhimukhi || M sājājñe, N jajñe || M sthi for
'sti || N om. ca ||

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1 N yaṣṭigrāhikujbas || M ṣaṣṭigrāhī || Bh kubjakaḥ || N tiṣṭati sahāyaḥ ||
NBh paṭaḥśabdāṃ || N taṃprayete, Bh maṃtrayataḥ || M syaśyate, Bh
prchayate || Bh om. paṭaḥ || 2 Bh yataḥ for yadi || M kanyastā, Bh kanyā ||
3 Bh gacchati for vrajati || Bh kanyā° for kanyakā° || 4 Pr tataś ca for tad aśya ||
N dāridrotthakleśuparyanto; Bh dāridryotthasya keśasya (!) pa° || 6 Bh ladyā ||
7 Pr prāṇāḥ taṃkaḥ || In bh, °taṃkaḥ has been corrected by corr. into °jaṃgaḥ ||
M prāṇonāṃgapavana° || N vilāsi, Bh vilāsāḥ || 8 bh surugurunatīḥ, corr.

by cop. to *suragurunatīḥ*; M *guru°*, om. *sura* || 10 N °*trā aṇdhakena* || NBh om. *āha ca* || 11 N *rājaputrair* || Pr *rājūc* for *rājūc* || 12 N *devapramāṇam* || Bh *rājā āha* || N om. *bhoḥ* || 14 bhΨPPrM *kuṣṭo*, N *kubjo*, A *kuṣṭa*. Cop. of bh deletes *o*—writing *कुष्ट*—without another correction. In Pr *kuṣṭo* has been corr. by cop. from *kuṣṭi*; Bh *kuṣṭi*; ΨPPr *vāṁtyajo*, A *nāṁtyajo*, M *vāṁtyajiyo*, all these MSS. om. *ṛya* || bhN *vān* for *vāpy* || 15 N *salakṣa* || N *viśeṣataḥ* || 16 N *rājādeśāntaram*; Bh *rājājñayā* for *rā°* *eva* || After *eva*, Ψ breaks off || M *puruṣair* for *rāja°* || N *gatvā* for *nītvā* || 17 Bh om. *tristānī* || 18 N *yānapānam*, Bh *yānapātre* || N ins. *sa kairarttā* for *kai°* || N om. *bhoḥ* || 19 After *adhiṣṭhāne*, Bh *trayo°pi moktaryā* for *sa°yam a° dhā°* || N *gatvā* for *nītvā* || M *ādhyo* for *andho* || 20 After °*nuṣṭhite* Bh: *te gṛhaṁ mūlyenūḍāya*, &c., l. 21 || M *ārādya* for *āsādya* || 21 P *adhah* for *andhaḥ* || 22 Bh *kubjakah* || 23 PPr *stristānī* || bh *sa*, corr. to *saha* by corr. || Pr *vilagnāḥ*, PM *vilagnā* for *vinaṣṭā* || NBh om. *ca* || 24 M *dyaṁ* for *yady ayam* ||

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1 Pr *kāle* || Pr *na yātaḥ* for *nayāvaḥ* || N transp.: *yena viṣaṁ* || N om. *tad* || 2 Bh *yena tathā amuṁ, thā* a being written by a later hand on some effaced akṣara || *mṛta* (for *mṛtaḥ*) written in bh by corr. on a blank left free by cop. || 3 Bh *tam ādāya* || M *pradṛṣṭamanāḥ* || Bh *gṛham* || 4 Bh *āgatya* || N *m* for *tām* || M *labdhvā* for *labdho* || *hr̥ṣṇasarpah* | *tad enaṁ* written in bh by corr. on a blank left free by cop. || 5 M °*vasubhiḥ* || Bh *gatanetrāya* || 6 N *kathayi*, Bh *miṣeṇa* for *kathayitvā* || Bh *prayaccha* || bh *saṁ*; then *prayaccha* | *yena drāk*, written by corr. on a blank left free by cop., who continues *g vipadya* (corr. adds *ta*) *iti* || 7 N *hṛdamārggaṁ* || bh *pratiṣṭhitaḥ*, NBh *prasthitaḥ* for *prati pra°* || N *sopi tam kr°* || 8 bh *khaṇḍīkṛtya* . . . *svasthālyāṁ*, the blank being filled in by corr. with *sarvaṁ* || Bh *sthālyāṁ*, omitting *satakra* || N *culhīmastakam* || 9 N *svagrhaṁ*, Bh *sva* for *svayaṁ* || bh °*vyākulitayā*, N *grhavyāpārākulatayā* || Pr *praśrayam*, om. *sa* || Pr *iham* for *idam* || 10 N *tavābhiṣṭān* || Bh *matsyān ānīya*, °*n ā°* being written as one syllable and *virāma* being added under *nā* || N *pacati* || 11 M *a* for *ahaṁ* || N *grhavyāpārātaram* || Bh *bhavān* for *tvaṁ* || 12 N om. *darvīm* || N *pracalaya*, Bh *pracālayatu* || Bh *hr̥ṣṭamanāḥ* || 13 PPr *sprkvaṇī*, M *syrkka-ṇīm*. Gloss. in bh: *jībhehoḍa(?)cāṭceche* || Bh *praliḥan* || N om. *darvīm* || Bh *darvīm ādāya tām* || N *samādāya* || N *tāvat* for *tām* || Bh *cālayitum ārabdaḥ* || P *prayālayitum*, N *pracalayitum* || 14 N *āradhbaḥ* || Bh *tām attha cālayito* || N *pracalayato* || Bh *viṣagarbheṇa bāppeṇa* || 15 Bh *maṇḍa-maṇḍam* for *śanaiḥ sa°* || bhM *agalata*, Hamb. MSS. and PPr with us || N *agamat*; Bh *aga[hole]t*; A *amalatā*, a misreading for *agalata* with following *daṇḍa* || N *ava* for *eva* || N ins. *kṣaṇam* after *guṇam* || 16 N *manvamāno*

vā vi° ॥ In bh gloss on *bāṣpa°*: *bāpha* ॥ Bh *vāppagrahaṇam* ॥ PrN *spṛṣṭa-dṛṣṭir* ॥ 17 P *paśapamti* for *paśyati* ॥ N *sthālyamadhye* ॥ Bh transp.: *kevalāni kṛṣṇa°* ॥ 18 N om. *tato* and the following words to *tat* (l. 19) excl. ॥ Bh *tato 'cintayat* ॥ P *maśyāmiṣaṃ*, Bh *matsyamāṃsaṃ* ॥ 19 Bh *tan na jānāmi tristanyāś ce° idaṃ samyak kiṃ vā* ॥ 20 N *tristanyaiś*, Pr *strimstanyāś* ॥ 21 N *madvāprāyaika upakrāmāyemaṃ* ॥ Bh *madvadhāya prakramo* ॥ N *athānyasya* ॥ NBh om. *vā* ॥ 22 Bh om. *sa*; PPrM *saṃ* for *sa* ॥ N *nigrahayan*, Bh *gopāyan* for *nigūhayann* ॥ 23 N *ālīṅgya cumbanādibhiḥ* ॥

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1 NBh *apaśyat* ॥ Bh ins. *anirīkṣyamāṇa iva* before *saṃpāṇ* ॥ 2 N *śarīrabalaṃ saṃīkṣya masta°* ॥ Bh *°rthyā...stakopari pari°*. A later hand writes *śasya* on the blank, where one akṣara has been worn off ॥ Pr *°sāmarthyās tanmastakopari* ॥ 3 bhPrA *paribhramya*, P *paribhrammya*, M *bhramya* ॥ N *ca* for *taṃ*; PPrBh om. *taṃ* ॥ M *ttistanāṃ hṛdaye*, Bh *tristanāhṛdayasya* ॥ N *atādayat* ॥ bhPPrA *kubjakaśarīre pra°* ॥ 4 bh *ṭṭiyah stano* ॥ Bh (later hand writing on some effaced akṣara) *ti* for *'ntaḥ* ॥ Bh *prṣṭadeśe ca stanaśparsāt kubjaḥ saralatām gataḥ*; N *prṣṭadeśe ca stana-sprṣṭāt* ॥ PPrM *prṣṭapradeśaḥ stana°*, but in Pr, *ḥ* added over the line by cop. ॥ N *kubjaḥ*, PPrM *kubjakasya* ॥ 5 NPPrMBh *saratatām*; but Hamburg MSS. with bh ॥ 6 PPr *kubjakaś caivēti* ॥ PPrM add *kathā* 11, Bh *ekādaśamī kathā* ॥ N *suvarṇasiddhāḥa* ॥ 7 NBh *uktam* for *abhihitam* ॥ N *daivākūlatayā*; Pr *deva°* ॥ 8 N *āpadyate* ॥ 9 *tyājyō* has been lost in Bh by a hole, after which the MS. has *ḥ* ॥; Pr *tyājyō* for *tyājyaḥ* ॥ NBh *madvākyaṃ* ॥ Bh *akurvato* ॥ 10 bhPPrM *suvarṇa* (Pr *°rṇa°* for *°rṇa°*) *siddha* (new line in bh) *m anujñāya*. ANBh with us, but in Bh *taṃ* and part of *nu* worn off ॥ 11 PBh *nivṛttaḥ* (Bh om. *ḥ*) for *prati°* ॥ bh flourish before *iti* ॥ N om. *iti* ॥ After *iti*, Bh ins. *dvādaśamī kathā* ॥ 12 A *saṃūtha* for *saṃāptaṃ* ॥ In Bh, *par* worn off ॥ bhA *aparīkṣākāritā* ॥ NBh *aparīkṣitakāritvaṃ* ॥ PM *ādyah ślokaḥ* ॥ 13 In the place of this śloka N has only *kudṛṣṭaṃ kuparijñātaṃ iti*, Bh *kudṛṣṭaṃ kuparijñātaṃ cēti* ॥ Bh om. the rest of the text. In its place N has: *saṃāptoyam gramthaḥ* ॥ ॥ *iti śrīviṣṇuśarmavī[ff]racitaṃ paṃcākhyānaṃ saṃāptaṃ* ॥ As to the copyists' colophons of N and Bh, cp. the end of the 'Variants' ॥ A has all the stanzas of the *praśasti*; I give all its readings. A *kudṛṣṇam* ॥ 14 A *ta bhareṇa* ॥ After *kṛtaṃ*, PPrM ins.: *evaṃ kathā 77 sūktāni ca* ॥ 646 ॥ A 119 for 5 ॥ 15 bhPPr *paṃcataṃtrāparanāparanāmakam*; A with us ॥ 16 A *°yuktām* ॥ M *viṣṇu°*, om. *śrī* ॥ 17 M *parakāraḥ* ॥ A *joyeta* ॥ 18 PPrM om. all between stanzas 1 and 7 ॥ 26 bh *°prabhu°* for *°prabha°* ॥ A *°caṃdraprabha*, then an unfinished *pta*, then *sūrivṛdhah* ॥

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1 A *kkacana* || A °bhogi for °yogi || 2 bh A *saṁasti vi°* || 3 A *rohini°* for *manmatha°*, and °viśeṣasya || 4 bh *lakṣma*, A *lakṣmāḥ* || 7 bh °madā° for °padā°; A with us || 8 In the place of *siktā mayā*, bh has a blank filled in by corr. with *saṁprāpya bhū*, and *mi* written on the superior margin || 9 A *paṭ* for *ṣaṭ* || In P, *tāni ca* and part of *grāṁ* are lost by a hole || 10 Pr *gaṇita* || M *ślokaśaṁkhyā* 3 || 11 Stanza 8 is missing in bhPPrM || In A this line runs thus: *caṇḍramuniḍāṇacaṇḍre varṣe kārṭti-kasitadvitīyāyāṁ*; our text gives the reading of $\Pi^1\Pi^2\Pi^3$ ($\Pi^2\Pi^3$ °vāṇa° for °bāṇa°; $\Pi^1\Pi^2\Pi^3$ °varṣai) || 12 $\Pi^1\Pi^2\Pi^3$ om. °dhiṣṭhito, reading *vudhaiḥ*. Between *pratiṣṭhito* and *vudhaiḥ* Π^2 ins. *trāṭva sāstram iti su* ||

The COPYISTS' COLOPHONS of our MSS. run thus:—bh: *iti pañcamam ākhyānakam samāptam* || flourish || || *saṁvat 1468 varṣe mārgaśīrṣamāse śukla-pakṣe dvādaśi dine adyēha śrīPīramagrāme mahārājādhirājaśrīKāhnaḍadevavijayarājye amātyaMahāṁśalaśāpratipattau SatyapurajñātiyaVā* (corrected from *Josi*, and with an *i* inserted before *vā*) *ḍījanārddanasya bhrātr̥Josiharadevasya vinodāya śrīGaudajñātiyaMahāṁkesavasutaMahāṁgopālena pañcākhyānakam nāma nītiśāstram lilikhe* || flourish || *iti pañcākhyānakam nītiśāstram samāptam* || flourish || || *śivam astu sarvajagatu* || || *lekhakapāṭhakayoḥ śivam* || flourish || *yāval lavaṇa-samudro yāvan nakṣatramanḍito mernḥ* | *yāvae caṇḍrādityau tāvad idam pustakam jayatu* || 1 || || flourish || || || N: *saṁvat 1855 varṣe śāke 1720 pravarttamāne karttika śu[śu corr. by cop. to va]di 8 guraṁ lipi śubham* | *Mahāṁdhapurānīvāsina śrīGaudajñātiyaddave KāśināthātmajaHarinamḍākhyaena liṣitoyam* [corr. by cop. to *liṣitam*] *śubham* | *aparam pustakam vikṣya śodhanīyam sadā budhaiḥ* | *līnādlikair svarair varṇair asmākam dūṣaṇam na hi* | 1 | *trīṇy āhur avadānāni gāvah prthivī sarasvatī* | *narakād uddharanty etc japavāpanadohanāt* | 2 | *svārtham parārtham ca likhitōyam grāṁthaḥ* || || *śrī* || || ; A: *iti pañcākhyānam samāptam* || *Śivasuṁdareṇa likhitam* || *saṁvat 1574 varṣe āsovadi 9 sukre* || P: *yādṛ-ṣam pustake dṛṣṭam* | *tādṛṣam likṣitam mayā* | *yadi śuddham aśuddham vā mama doṣo na diyate* || 3 | *bhagnaprṣṭikaṭagrīvā* | *baddhadṛṣṭir adhomukham* | *kaṣṭena likṣitam sāstram* | *yatnena paripālayet* || 4 || *saṁvat 1537 varṣe prathama āśāḍhavadī* | 1 | *bhaume pustikā lakṣitam* || *śubham bhavatu* || *prathame kathā 29* || *dvitīye 7* || *trītiye 15* || *caturthe 12* || *pañcame 12* || *evam kārā kathā 75* || flourish || *prathame śūktā 388* || *dvitīye śūktā 84* || *trītiye śūktā 67* || *caturthe śūktā 51* || *pañcame śūktā 56* *evam kārā śūktā 646* || flourish || *śubham bhavatu* || M: *kathā 29* | 7 | 15 | 12 | *evam 75* [cp. colophon of P] *śūktā 388* || 51 | 56 || *śrī emcam* [for *evam*] 646 | *śrī* || || flourish || *śrīḥ* || || flourish || || || Pr has no colophon || Bh: *śivam astu sarvajagataś cēti* || *śrisaṁghaś* | *ciram namdyāt* || *śrībhaḡavatitripurā mama manīṣitam* || *yi(?)ya(?)rttu* || *khalāḥ vilayam yāmtu* ||

āciram tiṣṭatu pustamkaṃ ॥ 28 flourishes ॥ *Muparāgakalasaparvanātha* ॥ ॥ Φ :
iti pañcākhyānaṃ samāptam iti ॥ flourish ॥ ॥ *saṃvat 1661 varṣe jyeṣṭhamāse*
śuklapakṣe 2 dvitīyāyāṃ tithau guruvāre śrīVikramapuramadhye liṣatam idaṃ
 ॥ flourish ॥ *rājādhirājaśrīRāyasithajīvijayarājye* ॥ flourish ॥ ॥ *yādṛśaṃ pusta-*
kaṃ drṣṭvā ॥ *tādṛśaṃ liṣatam mayā* ॥ *yadi śum asuddhaṃ vā* ॥ *mama doṣo na diyate*
 ॥ 1 ॥ flourish ॥ *śubhaṃ bhavatuḥ* ॥ ॥ *kalyāṇam astu* ॥ ॥ flourish ॥ ॥

bhN,A,PPrM; Simpl.Bh

INDEX OF STANZAS

In the following Index, complete references are given to the text, printed in IOS., vol. II, and to the edition of the *textus simplicior* (Simpl.) of the Pañcatantra by Kielhorn and Bühler. Occasional references are given to the same text as contained in the Hamburg MSS. (HI). *Kathāsaṃgraha*-stanzas are marked with an asterisk, *ākhyāna*-stanzas with a dagger.

- akāraṇāvīṣkṛtavairadūrnayād* I. 275.
**akālacaryā viṣamā ca goṣṭhī* I. 280.
akulino 'pi mūrkhō 'pi I. 111. Simpl.
 I. 148.
akṛtatyāgamahimnā Simpl. II. 69.
akṛc 'py udyame pumsām II. 61. Simpl.
 II. 74.
akṛtyaṃ naiva kṛtyaṃ syāt IV. 36.
 Simpl. IV. 40.
akṛtyaṃ manyate kṛtyaṃ II. 148. Simpl.
 II. 144.
akṛtvā pauruṣaṃ yā śriḥ IV. 66. Simpl.
 III. 147; IV. 118.
akṛpaṇam aśaṭham acapalaṃ II. 114.
akleśād iva cintitam Simpl. III I. 8.
agamyāu yaḥ pumān yāti Simpl. I. 370.
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 II. 147.
aghaṭitaḥaṭitaṃ ghaṭayati II. 155.
ajā iva prajā mohād I. 177. Simpl. I.
 219.
ajātamṛtamūrkhēbhyo Intr. 2. Simpl.
 Intr. 2.
ajādhūlir iva trastair Simpl. II. 100.
ajām iva prajāṃ mohād, see *ajā iva*.
ajñātavivadhāsāra° Simpl. III. 41.
ajñātāḥ puruṣā yasya Simpl. III. 159.
ajñānāj jñānato vāpi II. 175. Simpl.
 II. 169.
ata eva nipiyate 'dharo, see *madhu*
tiṣṭhati vāci yoṣitām.
ata eva hi vāñchanti IV. 38. Simpl.
 IV. 42.
**atitṛṣṇā na kartavyā* II. 59. Simpl.
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atyutkaṭe ca randre ca, see *apy utkaṭe*.
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ṭatha tasya taroḥ skandhe III. 128.
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ṭadyaprabhṛti dehaṃ svaṃ III. 155.
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adhite ya idaṃ nityaṃ Simpl. Intr. 6.
 see *yo 'traṭṭat paṭhati nityaṃ*.
adhodṛṣṭir bhavet kṛtvā, see *kāmpamānam*
adho 'vekṣi.
ādhyardhād yojanaśatād, see *sapādād*.
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 Simpl. Intr. 5.
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*anāgataṃ cintāṃ V. 53. Simpl.
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hi kāryānām.
anārambho hi kāryānām III. 114.
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anindyaṃ api nindanti Simpl. II. 156.
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sāvīye.
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anīṣṭaḥ kanyakāyā yo Simpl. IV. 73
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†tatas tadvacanaṃ śrutvā III. 141.

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tat te yuktam prabho kartum, see *tatra*
yuktam pra°.

†tatra taptvā tapo ghoram vol. xii,
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†tatra dārūnalam dr̥ṣtvā III. 165.

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tadartham ca kulinānūy, see *etadarthe*
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†tapas tepe tato varṣa° vol. xii, p. 46.

tayā gavā kim, see *kim tayā kriyate*.

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†tasmāt traṃ dveṣam utsṛjya III. 140.

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- tāvat syāt suprasannāsyas*, see *tāvad eva pradhānam syāt*.
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- tāvad bhayasya bhetavyam* I. 170.
- tāsām vākyāni kṛtyāni* Simpl. I. 140.
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- trṇāni bhūmir ndakam* I. 131. Simpl. I. 171.
- trṣṇe devi namas tubhyam* II. 99. Simpl. V. 81 (cp. *lobhād eva narā mūdḥā*).
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†nīścītya prathamāṃ vācam Simpl. III. 3.
nīstābhaṃ hṛdayaṃ kṛtvā, see *nīstriṃśaṃ hṛdayaṃ kṛtvā*.

nīstrimṣaṃ hṛdayaṃ kṛtvā I. 352. Simpl.
I. 367.

nīhsarpe baddhasarpe vā III. 226.
nīhsprho nādhikārī syān I. 124. (Cp.
nāvidagdhaḥ priyaṃ brūyāt.)

†*nītīśāstrārthatalattvañño* III. 73.

nūnaṃ tasyāsyapuṭe I. 401.

†*nūnaṃ mama nṛśaṃsasya* III. 154.

nṛpaḥ kāmāsakto gaṇayati na I. 253.

nṛpadīpo dhanasnehaṃ I. 180. Simpl.
I. 221.

naṭtan mitraṃ yasya kopād I. 209.

†*naṭva kaścit suhṛt tasya* III. 122.

nōnmayīkkena ratnena I. 360.

nōpakāraṃ vinā prītiḥ II. 40. Simpl.
II. 46.

pañca paśvanṛte hanti III. 98. Simpl.
III. 108.

pañcāśītyadhikaṃ hy etad V. 42. Simpl.
V. 56.

†*pañjarasthā tataḥ śrūtvā* III. 132.

paṭur iha puruṣaḥ parākrame II. 120.

**paṇḍito 'pi varaṃ śatrur* I. 418, 421.
Simpl. I. 417.

paṇyānāṃ gāndhikaṃ paṇyaṃ V. 24.
Simpl. I. 13.

patati kadācin nabhasaḥ V. 29. Simpl.
V. 29.

†*pativratā patiprūṇā* III. 131.

paradeśabhayād bhītā Simpl. I. 321.

paradoṣakathāvicakṣaṇaḥ I. 400.

paraparivūdaḥ pariṣadi III. 102.

**parasparasya marmāṇi* III. 172.

**parasya pīḍanaṃ kurvan* I. 353. Simpl.
I. 368.

parahastagatūṃ bhāryāṃ V. 58. (See
dhanyās tāta na paśyanti.)

parākramaparāmarṣa° Simpl. III. 152.

parāṇmukhe 'pi daive 'tra Simpl. I. 360.

parāṇmukhe vidhau puṃsāṃ II. 9.
Simpl. II. 10.

paricītam āgacchantam Simpl. I. 16.

parivartini saṃsāre Simpl. I. 27.

paruṣe hitam anveṣyaṃ I. 372.

paresāṃ ālmanāś caiva III. 80.

parokṣe guṇahantāraṃ I. 284.

†*parjanyaśya yathā dhārā* II. 46.
Simpl. II. 58.

parṇaśabdāṃ api śrūtvā Simpl. III. 132.

paryāṅkeṣu āstaraṇaṃ I. 134. Simpl.
I. 174.

†*paryātan pṛthivīm sarvām* I. 281.

paryanto labhyate bhūmeḥ I. 95.

paśya karmavaśāt prāptaṃ II. 138.
Simpl. II. 129.

paśya dānasya mākātmyaṃ Simpl. II. 48.

pādāhato 'pi drḍhadanda° Simpl. I. 304.

pāparddhivad adharmaṇa I. 99. Cp.
ākhetakasya dharmeṇa.

pitā vā yadi vā bhrātā I. 428. Simpl.
I. 423.

pitur grheṣu and *pitur grhe tu*, see *pitṛ-*
veśmani yā kanyā.

pitṛpaitāmaṃ sthānaṃ Simpl. I. 365.

pitṛveśmani yā kanyā III. 188.

pītaṃ durgandhi toyam II. 102.

pīyūṣam iva saṃtoṣaṃ Simpl. II. 153.

puṃsām asamarthhānām Simpl. I. 324.

putrād api priyataraṃ Simpl. II. 49.

punaḥ pratyupakārāya Simpl. I. 338.

purā guroḥ sa° I. 189. Simpl. I. 230.

pulākā iva dhānyeṣu III. 90. Simpl.
III. 98.

pūjyate yad apūjyo 'pi Simpl. I. 7.

pūjyo bandhur api priyo I. 230.

pūrṇāpūrṇe V. 21 (HI V. 20).

*†*pūrvam tāvad ahaṃ mūrkhō* III. 193.

**pūrvam eva mayā jñātaṃ* I. 82. Simpl.
I. 108.

pūrve vayasī yaḥ śāntaḥ, see *prathame*
vayasī.

**prachakena sadā bhāvyaṃ* V. 70. Simpl.
V. 93, 94.

prṣṭāprṣṭā narendreṇa I. 437.

paśunyaṃ mātrakuśalaḥ I. 422.

paulastyaḥ katham anyadā° II. 3. Simpl.
II. 4.

- **pracchannam kila bhoktavyam* I. 314.
prajā na rañjayed yas tu III. 228.
prajānām dharmasādhbhāgo Simpl. I. 344.
prajānām pālanam śasyam Simpl. I. 217.
prajāpīdanasamtāpāt Simpl. I. 345.
prajāyātvirīṣarīṇyā I. 387.
pranāmya riṣṇabhautāram Simpl. II. Intr. 3 (om. I).
†*pratāpayasva riṣrabdhām* III. 145.
pratidinam upaiti vilayaḥ V. 4. Simpl. V. 4.
pratidivasam yāti layam, see *pratidinam upaiti vilayaḥ*.
pratyakṣam yasya yad bhuktaḥ III. 85. Simpl. III. 94.
pratyakṣaram pratipadam Praśasti 3.
**pratyakṣe 'pi kṛte pāpe* III. 174. Simpl. IV. 48, 54.
pratyantaram na punar Praśasti 6.
pratyādiṣṭaḥ puruṣas I. 254.
pratyāsattim vrajati puruṣo I. 269.
prathamē rayasi yāḥ śāntaḥ I. 125. Simpl. I. 165.
prabhuprasādam vittaḥ I. 38. Simpl. I. 54.
prabhoḥ prasādam anyasya Simpl. I. 286.
pramāṇād adhikasyāpi Simpl. I. 327; III. 29.
pramāṇābhyadhikasyāpi, see *pramāṇād adhikasyāpi*.
pramāḍinām tathā caurā I. 118. Simpl. I. 156.
prayāty upaśamam yasya III. 26. Simpl. III. 33.
praviralam, see *aviralam*.
prasannavadano hr̥ṣṭaḥ I. 154. Simpl. I. 200.
prasaratī matiḥ kāryārambhe III. 221. Simpl. III. 180.
prajāpatye śakate bhinne Simpl. I. 212.
prājñaiḥ snigdhair upakṛtam, see *bhāva-snigdhair n°*.
prāṇavad rakṣayed bhṛtyān, see *rakṣed bhṛtyān yathā prāṇān*.
prāṇaryaye samutpanne II. 174. Simpl. II. 168.
prāṇītyaye samutpanne, see *prāṇaryaye*.
**prāptam artham tu yo mohāt* IV. 1.
prāptavidyārthasūlpānām Simpl. I. 399.
*†*prāptavyam artham labhate* II. 93; pāda 1 also pp. 147, 10. 21; 149, 9. 15; 150, 1; 151, 6. Simpl. II. 105, 106, 109; pāda 1 also pp. 23, 6; 24, 6. 10. 18; 25, 15.
prāptavyo nyatibalaśrayeṇa II. 152.
prāpte bhaye paritrāṇam, see *śokārati-bhaya-trāṇam*.
prāpto laudhanam apy ayam Simpl. II. 184.
prāyeṇātra kulānvitam kukulajāḥ I. 410. Simpl. I. 415.
prārabhyate na khalu riṣṇabhayena Simpl. III. 177.
prāleyaś-śumīśre I. 318.
prākuḥ śāptapadam maitram Simpl. IV. 106.
priyam vā yadi vā dvesyam, see *priyo vā*.
priyā hitās ca ye rājñām I. 31.
priyo vā yadi vā dvesyo IV. 2. Simpl. IV. 2; III also I. 225.
prītim nirantarām kṛtvā II. 42. Simpl. II. 50.
prerayati param anāryaḥ I. 255.
proktaḥ pratyuttaram nāka I. 39.
phalahīnam nrpaḥ bhṛtyāḥ I. 114. Simpl. I. 152.
phalārthī nrpatir lokān I. 178. Simpl. I. 220, 347.
phalārthī pārthivo lokān, see *phalārthī nrpatir lokān*.
balavantam ripum dṛṣtvā III. 36. Simpl. I. 311; III. 44, 127.
balināpi na bādhyante III. 44. Simpl. III. 53.

- balinā saha yoddhavyam* III. 18. Simpl.
III. 23.
- balīyasā samākrānto* III. 15. Simpl.
III. 19.
- balīyasā hīnabalo virodhaṃ* III. 115.
Simpl. III. 126.
- balīyasi prañamatām* III. 5. Simpl.
III. 8.
- balotkaṭena dṛṣṭena* III. 29. Simpl.
III. 36.
- balopapauno 'pi hi* III. 101. Simpl.
III. 113.
- **bahavaḥ paṇḍitāḥ kṣudrāḥ* I. 297.
Simpl. I. 288.
- **bahavo na virodhavyā* III. 109.
- bahavo 'balavantaś ca*, see *bahubuddhi°*.
- bahndhā bahnbhiḥ sārddhaṃ* III. 67.
Simpl. III. 77.
- **bahubuddhisamāyuktāḥ* III. 104. Simpl.
III. 114, 118.
- bahūnām apy asārāṇāṃ* I. 334. Simpl.
I. 331.
- bālusyāpi raveḥ pādāḥ* I. 331. Simpl.
I. 328.
- buddhimān annrakto 'yam* I. 64.
- buddhir yasya balaṃ tasya*, see *yasya
buddhir ba°*.
- buddhir yā sattvarahitā* I. 363.
- buddher buddhimatām loke* Simpl. V. 47.
- buddhan kaḥṣabhbhūṭāyām* Simpl. III. 184.
- †**bubhukṣitaḥ kiṃ na karoti* IV. 14, 28.
Simpl. IV. 15, 30.
- bṛhaspater api prājñas*, see *mahāmatir
api prājño*.
- brahmaghne ca surāpe ca* I. 248; IV.
10. Simpl. III. 157; IV. 10.
- bhaktāṃ śaktaṃ kulinaṃ ca*, see *śaktaṃ
bhaktaṃ*.
- bhaktānām upakāriṇām* Simpl. I. 284.
- **bhakṣayitrā bahūn matsyān* I. 165.
Simpl. I. 210.
- bhakṣyaṃ bhakṣayatām śreyo* Simpl.
IV. 59.
- bhagnāśasya karaṇḍapiṇḍitatanor* II.
159.
- bhājenmānādhikaṃ vāsaṃ*, see *śrayen mā°*.
- †*bhadra susvāgataṃ te 'stu* III. 142.
- bhayatrasto naraḥ svāsaṃ* Simpl. II. 162.
- bhayam atnlaṃ gurulokāt* Simpl. V. 31.
- bhayasaṃtrastamanasām* III. 195. Simpl.
III. 165.
- bhaye vā yadi vā harṣe* Simpl. I. 109.
- bhartuś cintānnvartitvaṃ* Simpl. I. 69.
- bhavane 'tithayo yasya* Simpl. II. 16.
- bhāvasnigdhair upakṛtam api* I. 225.
Simpl. I. 285.
- bhinatti samyak prahito* I. 349.
- bhinnavaramukhavarṇaḥ* I. 151. Simpl.
I. 197.
- bhītabhītaḥ purā śatruḥ* Simpl. II. 44.
- **bhūtān yo nānugrhnāti* III. 119.
- bhūmīkṣaye*, see *bhūmyekadeśasya*.
- bhūmir mitraṃ hiraṇyaṃ* I. 185; III.
12. Simpl. I. 226; III. 16.
- bhūmyekadeśasya guṇānvitasya* I. 427.
Simpl. II. 395.
- bhūṣayyā brahmacaryaṃ ca* I. 267. Simpl.
I. 269.
- bhr̥tyāparādhajo daṇḍaḥ* Simpl. I. 354.
- bhr̥tyair vinā svayaṃ rājā* Simpl. I. 80.
- bhedanamātrakuśalas*, see *paśūnyamā-
tra°*.
- bhedayec ca balaṃ rājā* Simpl. III. 139.
- bhoginaḥ kañcukāsaktāḥ* I. 50. Simpl.
I. 65.
- bhojanācchādanaṃ dadyād* V. 47. Simpl.
V. 62.
- maṇikauakaviḥbhūṣaṇā yuvatyō* I. 313.
- †*maṇḍūkā vividhā hy etacchala°* III. 215.
- mattebhakumbhaparīṇāhīni* I. 203.
- mattebhakumbhavidalana°* I. 319.
- matsyo matsyam upādatte* Simpl. III.
154.
- madādīkṣālanam śāstraṃ* I. 367.
- madonmattasya bhūpasya* I. 121. Simpl.
I. 161.

- madyam yathā dvijātīnām* Simpl. IV. 58.
madhu tiṣṭhati vāci yoṣitām I. 145. Simpl. I. 188, 189.
manave vācaspataye Simpl. H, Intr. 2 (om. I).
manasāpi svajātyānām I. 307. Simpl. I. 299.
manasā sarvalokānām Simpl. III. 148.
mantriṇām bhinnasamdhāne I. 97. Simpl. I. 127, 381.
mantrirūpā hi ripavaḥ III. 197. Simpl. III. 168.
mantra tīrthe dvije Simpl. V. 105.
†*mayi tvatpādapatite* IV. 7. Simpl. IV. 7.
marṣayed dharṣaṇām yo'tra, see *dharṣaṇām marṣayed yo'tra*.
malinamadhunas tyaktvā, see *kamalamadhunas tyaktvā*.
mahatām yo'parādhyata Simpl. I. 307.
mahatāpy arthasāreṇa II. 35. Simpl. II. 42.
mahatā spardhamānasya Simpl. I. 373.
mahato'pi kṣayaṃ labdhvā Simpl. I. 374.
mahattvam etan mahatām III. 218. Simpl. III. 176.
mahājanasya saṃparkaḥ III. 51. Simpl. III. 61.
mahān apy ekako vṛkṣaḥ III. 45. Simpl. III. 54, 60.
mahānta eva mahatām V. 32. Simpl. V. 35.
mahān praṇunno na jahāti I. 376.
mahāmatir api prājño Simpl. I. 115; II. 37. (Cp. *na viśvāsam vinā satrur.*)
mā gāḥ khaleṣu viśvāsam I. 398.
†*mā cāsmāi tvaṃ kṛthā dveṣam* III. 138.
mātā caiva pitā caiva Simpl. IV. 70 (om. II).
mātāpy ekā pitāpy eko I. 416.
mūtā yasya grhe nāsti IV. 44. Simpl. IV. 83.
mūṛṭtulyaguṇo jātas I. 386.
mātrvat paradārāni I. 390. Simpl. I. 402.
mā tv avijñātāśīlāya, see *na hy avijñātā*.
mānam udvaktām puṃsām II. 83.
mānād vā yadi vā lobhāt III. 97. Simpl. III. 107.
mānuṣāṇām ayaṃ nyūyo, see *mānuṣāṇām pramāṇam syād*.
mānuṣāṇām pramāṇam syād III. 86. Simpl. III. 95.
†*māno darpas tv ohaṃkāraḥ* III. 160.
māno vā darpo vā V. 3. Simpl. V. 3.
māndhātā kva gatas trilokavijayī III. 233.
mā bhavatu tasya pāpaṃ I. 402.
māyayā śatravaḥ sādhyā III. 24. Simpl. III. 31.
mitraṃ vyasanasaṃprāptam, see *dhanayās tāla na paśyanti*.
mitraṃ kōpi na kasyāpi Simpl. II. 113.
†*mitraṃ cāmitratām yātum* IV. 53. Simpl. IV. 95.
mitradrohi kṛtaghnaś ca Simpl. I. 421.
mitrarūpā hi ripavaḥ III. 178.
mitravān sādhyet kāryam II. 21. Simpl. II. 25.
**mitrāṇām yo hitam vākyam*, see *mitrāṇām hita*.
**mitrāṇām hitakāmānām* I. 325. Simpl. I. 315.
mitrārthe bāndhavārthe ca Simpl. I. 317.
**muñca muñca pataty eko* Simpl. IV. 62, 63.
mukur vighnitakarmāṇam Simpl. I. 387.
mūrkhāṇām paṇḍitā dveṣyā I. 411. Simpl. I. 416.
mūrkheṇa saha vāso'pi I. 413.
mūrtam lāghavam evāttad Simpl. II. 99.
mūlabhṛtyoparodhena I. 237.

mūṣikī gṛhajātāpi I. 71. Simpl. I. 95.
mṛgā mṛgaiḥ saṅgam anuvrajanti Simpl.
 I. 282.

mṛtaḥ prāpsyati vā svargaṃ I. 312.
 Simpl. I. 309.

mṛtānāṃ svāmināḥ kārye, see *sthitānāṃ svā°*.

mṛtaiḥ samprāpyate svargo, see *mṛtaḥ prāpsyati vā svargaṃ*.

mṛto daridraḥ puruṣo Simpl. II. 94.

mṛtyor atyugradamśtrasya, see *mṛtyor ivōgra°*.

mṛtyor ivōgradaṇḍasya III. 25. Simpl.
 III. 32.

mṛtyor bibhēṣi kim bāla Simpl. I. 419.

mṛdunātisuvṛttena, see *mṛdunāpi sugandhena*.

mṛdunāpi sugandhena I. 270. Simpl.
 I. 271.

mṛdunā salilena khanyamānāny I. 310.

mṛdghaṭa iva sukhabhedyo II. 30.

meghacchāyā khalaprītir II. 125. Simpl.
 II. 114.

†meṣeṇa sūpakārāṇāṃ V. 55. Simpl.
 V. 74.

maulabhrityoparodhena, see *mūlabhr°*.

ya upekṣeta śatruṃ svam III. 2. Simpl.
 III. 2.

†yaḥ karoti naraḥ pāpaṃ III. 152.

yaḥ kṛtvā sukṛtaṃ rājño Simpl. I.
 86.

yac ca vedeṣu śāstreṣu III. 176. Simpl.
 IV. 52.

yac chakyaṃ grasitum grāsaṃ IV. 20.
 Simpl. IV. 22, 113.

yacchañ jalam api jalado II. 57. Simpl.
 II. 71.

yaj jiryate kṣaṇam api Simpl. I. 24.

yato 'tra krtrimam mitram II. 189.

yatnād api kaḥ paśyec I. 382. Simpl.
 I. 408.

yatra deṣe 'thavā sthāne I. 405. Simpl.
 I. 410.

yatra na syāt phalaṃ bhūri I. 186.
 Simpl. I. 227.

yatra strī yatra kitavo V. 48. Simpl.
 V. 63.

yatra svāmī nirviṣeṣaṃ, see *nirviṣeṣaṃ yadā svāmī*.

yatrākṛtis tatra guṇā vasanti I. 198.

yatrāhaṃkārayuktena I. 406. Simpl.
 I. 411.

yatrōtsāhasamālambo II. 144. Simpl.
 II. 139.

yatsakāśān na lābhaḥ syāt II. 77.
 Simpl. II. 93.

yathā kākayavāḥ proktā II. 72. Simpl.
 II. 86.

yathā gaṇr dukhyate kāle I. 179. Simpl.
 I. 222.

yathā chāyātapani nityam II. 136. Simpl.
 II. 127.

yathā dhenuśahasreṣu II. 135. Simpl.
 II. 125.

yathā nēcchati nīrogaḥ, see *yathā vāñ-
 chati*.

yathā bijāñkuraḥ sūkṣmaḥ I. 181. Simpl.
 I. 223, 348.

yathāmiṣaṃ jale matsyair Simpl. I. 401;
 II. 116.

yathā yathā prasādena I. 375.

yathā vāñchati nīrogaḥ I. 90. Simpl.
 I. 118.

†yathā vātavidhūṭasya II. 177, 178.

yathā hi malinair vastrair IV. 26.
 Simpl. IV. 28.

yathāīkena na hastena II. 137. Simpl.
 II. 128.

yad akāryam akāryam eva tan I.
 425.

yad antas tan na jīhvāyām IV. 47.
 Simpl. IV. 88.

yad apasarati meṣaḥ III. 35. Simpl.
 III. 43.

yadarthe bhrātaraḥ putrā V. 52. Simpl.
 V. 69.

*†*yadarthe svakulam tyaktaṃ* IV. 40.

- Simpl. IV. 102, 103 (om. in III in both places).
- yad asatyam vaden martyo Simpl. I. 256.
- †yad asmadīyam na hi p. 151, 12, and pāda 4 of II. 93. Simpl. II. 105, pāda 4, and p. 25, 18.
- yadā yadā prasādena, see yathā yathā pra°.
- yadā hi bhōgyakṣayapādītāḥ II. 79.
- yadi janmajarāmaraṇam na bhavet II. 198.
- yadi na syān naraṇatīḥ Simpl. III. 73.
- yadi bhavati daivayogāt, see yady api na bhavati.
- yadi rohiṇyāḥ śakataḥ Simpl. I. 211.
- yadi viśati toṣarūṣīḥ I. 215.
- yadi sarvasya lokasya I. 200.
- yadi syāc chātalo vakṣiḥ, see yadi syāt pāvakaḥ śitāḥ.
- yadi syāt pāvakaḥ śitāḥ III. 175. Simpl. IV. 51; V. 99.
- yad utsāhi sadā martyaḥ II. 68. Simpl. II. 82.
- yadrecchayāpy upanataḥ Simpl. I. 151.
- yadāiva rājye kriyate 'bhikṣus III. 230. Simpl. V. 67.
- yad yat kimcit kraciḥ api Prasasti 4.
- yady api na bhavati daivāt I. 140. Simpl. I. 181.
- yad yasya vihitam bhojyam Simpl. IV. 57.
- yady eva na bhavet loke Simpl. I. 255.
- yad vāñchati divā martyo, see vāñchati yad di°.
- yad vā tad vā viśamapatitam III. 204.
- †yad vyākaraṇasamyuktaḥ III. 77.
- yan namraṇ saguṇam cāpi II. 188.
- yan na vdeṣu śāstrcṣu, see yac ca ve°.
- yah parābhavasamprāptaḥ Simpl. I. 313.
- yah pādāyor nipatitam I. 259.
- yah prṣṭo na rtaṇ brūte III. 4. Simpl. III. 5.
- yah prṣṭā kurute kṛyām IV. 54. Simpl. IV. 96.
- yam āśrītya na viśrāmaṇ Simpl. I. 51.
- yayor eva samam vittam I. 288; III. 190. Simpl. I. 281; II. 27.
- yak cāpate prāghuṇake II. 49. Simpl. II. 61.
- yak cāten manyate mūḍho I. 108. Simpl. I. 139.
- yas tīrthāni nīḥ pakṣe III. 59. Simpl. III. 68.
- yas tyaktvā śāpadam mitram V. 66. Simpl. V. 87.
- yasmāc ca yena ca yathā ca II. 12. Simpl. II. 17.
- yasmīn jīvati jivanti I. 10. Simpl. I. 23.
- yasmin kale yak puruṣaḥ pradhānaḥ I. 299. Simpl. I. 291.
- yasmin kṛtyaḥ samāveśya Simpl. I. 85.
- yasmin deśe ca kālē ca II. 62. Simpl. II. 75.
- yasminn apy adlikam cakṣur I. 229. Simpl. I. 243.
- yasminn evādhikam cakṣur, see yasminn apy adhi°.
- yasya kṣetram naditire I. 162. Simpl. I. 208.
- yasya tasya hi kṛyasya III. 200. Simpl. III. 171.
- yasya dharmavīhīnāni III. 88. Simpl. III. 96.
- yasya na jñāyate vīryam, see yasya na jñāyate śīlam.
- yasya na jñāyate śīlam IV. 17. Simpl. IV. 19; II. 56.
- yasya na vipadī viśādaḥ I. 80. Simpl. I. 105; II. 170.
- *yasya nāsti svayam prajñā V. 46. Simpl. V. 60, 70.
- *yasya buddhir balaṁ tasya I. 172. Simpl. I. 214.
- yasya yasya hi kṛyasya, see yasya tasya hi kṛyasya.

- yasya yasya hi yo bhāvas* I. 53. Simpl. I. 68.
yasya syāt sahaṇaṁ vīryaṁ Simpl. III. 160.
yaḥ satataṁ paripreccati Simpl. V. 92 (om. in HI).
yaḥ saṁmānaṁ sadā dhatte II. 17. Simpl. II. 21.
†yaḥ sāyam atithiṁ prāptaṁ III. 137.
yaḥ stokenāpi saṁtoṣaṁ Simpl. II. 141.
yaḥ spr̥ṣed rāsabhaṁ martyas III. 107. Simpl. III. 117.
yasyārthās tasya mitrāṇi Simpl. I. 3.
yasyāsti sarvatra gatiḥ Simpl. I. 322.
yāṁ labdhvëndriyanigrako na I. 365.
yāṁ kṛtvëndriya°, see *yāṁ labdhvē°*.
**†yādṛṣaṁ mama pāṇḍityaṁ* IV. 50, 52. Simpl. IV. 92, 94.
**†yādṛṣi vadanacchāyā* V. 67, 68. Simpl. V. 88, 89.
yādṛṣais saṁnivasate, see *yādṛṣaiḥ sev-yate martyo*.
yādṛṣaiḥ sev-yate martyo Simpl. I. 249.
yān yaḥśaṁghais tapasā ca lokān I. 311. Simpl. I. 308.
yā punas tristanī kanyā V. 72. Simpl. V. 96.
yā bhāryā duṣṭacaritā IV. 45. Simpl. IV. 84.
**†yā mamōdvijate nityaṁ* III. 166. Simpl. IV. 76, 79, 80.
yā lakṣmīr nānuliptāṅgī III. 27. Simpl. III. 34.
yāvad askhalitaṁ tāvat II. 187.
†yāvad āste muhūrtaikaṁ III. 127.
yāvan na lajjate kanyā Simpl. IV. 69 (om. in HI).
yāsāṁ nāmnāpi kāmaḥ syāt Simpl. IV. 33.
yūsyati sajjanahastaṁ I. 214.
yā hutvāgnau svakaṁ kāyaṁ, vol. xii, p. 48.
yukto bandhur api priyas, see *pūjyo bandhur api priyo*.
yuddhakāle 'grago yaḥ syāt I. 36. Simpl. I. 59.
yudhyate 'haṁkṛtiṁ kṛtvā III. 37. Simpl. III. 45.
ye ca prāhur durātmāno Simpl. I. 39.
ye jātyādimaḥotsāhān Simpl. I. 38.
yena kenāpy upāyena Simpl. I. 358.
**†yena te jambukaḥ pārśve* I. 309.
yena yasya kṛto bhedaḥ Simpl. I. 273.
yena śuklikṛtā haṁsāḥ II. 158.
yena syāl laghutā loke I. 347. Simpl. I. 353.
yenāhaṁkārāyuktena, see *yatrāhaṁkāra°*.
†ye nṛṣaṁsā durātmānaḥ III. 123.
ye bhavanti mahīpasya I. 87. Simpl. I. 113.
yeṣāṁ syād vipulaṁ vittaṁ V. 25.
ye sāmādānabhedās I. 362.
yaiva bhṛtyagatā saṁpad I. 374.
yogī yuñjīta satatam Simpl. IV. p. 21, 13 (om. in HI).
yo 'trañtat paṭhati prāyo Intr. 5. Simpl. Intr. 6.
yo durbalo hy aṇv api yācyamāno Simpl. IV. 26.
yo 'dhṛtya śāstram akhilaṁ I. 350.
yo dhruvāṇi parityajya II. 143. Simpl. II. 137.
yo na dadāti na bhuṅkte, see *na dadāti yo na bhuṅkte*.
yo na niḥśreyasaṁ jñānaṁ I. 233.
yo na pūjayate garvād, see *na pūjayati yo*.
yo na pr̥ṣto hitaṁ brūte, see *yaḥ pr̥ṣto na ṛtaṁ brūte*.
yo na rakṣati vitrastān III. 63. Simpl. III. 72.
yo na veti guṇān yasya I. 32. Simpl. I. 47, 350.
yo nātmane na gurave I. 11.
yo 'nāhūtaḥ samabhyeti Simpl. I. 87.
yo 'balaḥ pronnataṁ yāti I. 194. Simpl. I. 238, 340.
yo mantraṁ svāmīno bhīndyāt Simpl. I. 272.

- yo māyām kurute mūdhaḥ Simpl. I. 359.
 yo 'mītram kurute mītram IV. 22. Cp.
 amītram kurute mītram.
 yo mītram kurute mūdha ātmano II. 23.
 Simpl. II. 28.
 yo mītrāṇi karoty atra Simpl. II. 185.
 yo mūrkham laulyasaṃpannam Simpl.
 III. 89.
 yo mohān manyate mūdho, see yaś caītan
 ma°.
 yo yatra nāma nivasati I. 201.
 yo yasya jāyate radhyaḥ IV. 18. Simpl.
 IV. 20 (om. in III).
 yo raṇam śaraṇam yadvan I. 44.
 yo ripor āgamam śrutvā III. 40. Simpl.
 III. 48.
 *yo laulyāt kurute karma V. 54. Simpl.
 V. 73, 86.
 yo 'raśyam pitur ācārah I. 381.
 yo hi prāṇaparikṣiṇaḥ IV. 21. Simpl.
 IV. 23.
 yo hy apakartum aśaktaḥ I. 102. Simpl.
 I. 132.
 rakto 'bhijāyate bhogyo Simpl. I. 144.
 rakṣed bhrtyāu yathā prāṇān III. 112.
 Simpl. III. 122.
 raikasya nṛpater rāpi Simpl. I. 254.
 raviniśākarayor, see śaśidivākarayor.
 raho nāsti kṣaṇo nāsti I. 107. Simpl.
 I. 138.
 rāgī bimbādharo 'saṁ stana° I. 202.
 rājamātari devyām ca I. 35. Simpl. I. 52.
 rājā ghrṇī brāhmaṇaḥ sarvabhakṣi I.
 429. Simpl. I. 424.
 rājā tuṣṭo 'pi bhrtyānām, see svāmī
 tuṣṭo 'pi.
 rājānam eva saṁśritya Simpl. I. 41.
 rājā bandhur abandhūnām Simpl. I. 346.
 rājā vyayaparo nityam Simpl. V. 61.
 rāmasya vrajanam baler niyamauam III.
 231. Simpl. V. 68.
 ripurakteva saṁsikṭā III. 28. Simpl.
 III. 35.
 ripor aśtādaśaītāni III. 60. Simpl.
 III. 69.
 rūkṣāyām śuchasadbhūvam IV. 49.
 Simpl. IV. 91 (om. in HI).
 rūpābhijanasampannam III. 206.
 rūpeṇāpratimena yauvanaguṇair III. 207.
 Simpl. III. 175.
 rogī cirapravāsi II. 91.
 rohati śāyaka vidhām III. 99. Simpl.
 III. 111.
 rohiṇīśakataṁ arkanandunaś Simpl. I.
 213.
 taghur ayam āha na lokah, see virasa
 iti hasati.
 tājante bāndharāś tena Simpl. II. 98.
 tājjā śuchaḥ svaramadhuratā V. 73.
 Simpl. V. 97.
 labdham artham tu yo mohāt, see prāptam
 artham.
 labhate puruṣas tāṁs tān I. 415.
 labhyate bhūmiparyantaḥ Simpl. I. 125.
 lavanajalāntā nadyaḥ I. 396.
 lāṅgūlacālanam adhaś I. 13.
 līlodyānagate 'pi hi II. 173. Simpl.
 II. 166.
 tṛludbhakena tato muktā III. 158.
 tṛludhasya nasyati yaśo, see stabdhasya
 na°.
 lokānugraha kartārah I. 183. Simpl. I.
 225.
 loke 'thavā tanubhrtām Simpl. I. 372.
 lobhād eva narā mūdha V. 61. Simpl.
 V. 81. (Cp. tṛṣṇe devi namas tṛbh-
 yaṁ.)
 lobhāviṣṭo naro vittam Simpl. III. 141.
 lohitākṣasya ca maṇḍe I. 67.
 tṛvakranāsam sujihmākṣam III. 68.
 Simpl. III. 78.
 vakranāśaś ca karkākṣo, see vakranāsam
 su°.
 vacas tatra prayoktavyam I. 56. Simpl.
 I. 33.

- vajralepasya mūrkkhasya* IV. 9. Simpl. I. 260; IV. 9 [HI also, I. 201].
- vadatsu dainyam saraṇāgatesu* Simpl. III. 155.
- madanam daśanair hīnam* Simpl. V. 77.
- vadanena vadanti*, see *madhu tiṣṭhati*.
- vadhyatām iti yenōktam*, see *hanyatām iti ye*.
- vanāni dahato vahneḥ* III. 49. Simpl. III. 57.
- vane prajvalito vahmir* III. 217.
- vande sarasvatīm nityam* Simpl. H, Intr. 1 (om. I).
- varam yuktam mannam*, see *varam mannam nityam*.
- varam vanam varam bhaikṣyam* Simpl. I. 280.
- varam vanam vyāghragajādisevitam* Simpl. V. 23.
- varam varayate kanyā* Simpl. IV. 68.
- varam vibhavaḥīnena* II. 88.
- varam vihāraḥ saha pannagaiḥ kṛtaḥ* I. 168.
- varam kāryam mannam*, see *varam mannam nityam*.
- varam garbhasrāvo* Simpl. Introd. 3 (H 8, I 4).
- varam gr̥dhro haṃsaiḥ*, cp. *gr̥dhrākāro 'pi sevyah*.
- varam jaladhipātālā* I. 414.
- varam narakavāso 'pi* II. 168.
- varam agnau pradīpte tu* III. 201.
- varam ahimukhe krodhāviṣṭe* II. 87.
- varam parvatadurgesu* II. 89.
- varam prāṇaparitīyāgo* II. 183.
- **varam buddhir na sā vidyā* V. 33. Simpl. V. 36, 39.
- varam mannam nityam na ca* II. 90.
- varjayet kaṇṭikākāram* Simpl. IV. 11.
- varṇam sitam śirasi*, see *śvetam padam śirasi*.
- **vardhamāno mahān snehaḥ* I. 1. Simpl. I. 1.
- vasen mānādhikam sthānam*, see *śrayen mā*.
- vasor vīryotpannām abhajāta* Simpl. IV. 50 [om. in HI].
- vāṇmātreṇāpyasatyena* Simpl. HI, I. 145.
- vācyam śraddhasametasya* Simpl. I. 393.
- vājivāraṇalohānām* I. 328.
- vāñchati yad divā martyo* I. 103. Simpl. I. 133.
- vāñchāvicedanām prāhuḥ* Simpl. II. 155.
- vāñchaiva sūcayati pūrvataram* II. 66. Simpl. II. 80; III. 181.
- †*vātavarṣo mahān āsīn* III. 129.
- vātavarṣīvidhūtasya* and *vātavarṣyava-dhūtasya*, see *yathā vātavidhūtasya*.
- vāpikūpataḍāgānām* III. 83. Simpl. III. 93.
- vikalam iha pūrvasukṛtam* Simpl. V. 9.
- vikāram yāti no cittam* Simpl. II. 110.
- vidagdhasya ca*, see *viśadigdhasya*.
- vidyamānā gatir yeṣām* Simpl. I. 320.
- vidyām vittaṁ śilpaṁ tāvaṁ* Simpl. I. 398.
- vidyāvatām maheccānām* Simpl. I. 37.
- vidvattvaṁ ca nṛpatvaṁ ca* Simpl. II. 52.
- vidvadbhīḥ suhr̥dām atra* Simpl. II. 111.
- vidvān ṛjur abhigamyo* I. 403.
- vidhātṛa racitā yā sā* Simpl. II. 173.
- vidhinā mantrayuktena* Simpl. I. 216.
- vināpy arthair dhīraḥ spr̥ṣati* II. 121.
- vipulamater api naśyati* V. 5. Simpl. V. 5.
- virasa iti hasati na janaḥ* V. 7. Simpl. V. 10.
- virūpo 'py akulīno 'pi* II. 141. Simpl. II. 135.
- vilocanānām vikacotpalatviṣām* II. 13.
- vivāde dr̥śyate pattraṁ* I. 391. Simpl. I. 403.
- vivāde 'nviṣyate*, see *vivāde dr̥śyate*.
- viśeṣāt paripūrṇasya* Simpl. I. 326.
- viśrambhād yasya yo mṛtyum* Simpl. I. 274.

- viśvasanti na kasyāpi* Simpl. II, IV. 73.
viśvāsaḥ saṃpado mūlaṃ II. 18. Simpl. II. 22.
viśadigdhasya bhakṣyasya, see *kaṇṭakasya ca bhagnasya*.
viśamasthasvādūphala° I. 138. Simpl. I. 179.
viśamāḥ kaṭhinātmāno I. 51.
vistīrṇavyavasāyasādhyamahatām III. 227.
vīravratasya vidyāyāḥ I. 419.
vrkṣamūle 'pi dayitā Simpl. IV. 82.
vrkṣāṇāḥ chitvā paśūn hatvā III. 96. Simpl. III. 106.
vṛttim apy āśritāḥ śatrur Simpl. III. 125.
vaikalyaṃ dharaṇīpātāṃ I. 136. Simpl. I. 177.
vaidyavidvajjanāmātyā and *vaidyasāṃvatsarāmātyā*, see *vaidyasāṃvatsarācāryāḥ*.
vaidyasāṃvatsarācāryāḥ III. 61. Simpl. III. 70.
vairāgyāharaṇaṃ, see *daurbhāgyāyatanam*.
vairiṇā na hi saṃdadhyāt, see *śatruṇā na hi*.
vyakto 'pi vāsare satyaṃ II. 76. Simpl. II. 92.
vyañjanaṃ hanti vai pūrvaṃ III. 186.
vyañjanais tu samutpannaiḥ III. 184.
vyathayanti paraṃ ceto Simpl. II. 95.
**vyapadeśena mahatām* III. 72. Simpl. III. 82, 90.
vyapadeśena siddhiḥ syāt and *vyapadeśe 'pi si°*, see *vyapadeśena mahatām*.
vyasanaṃ hi mahārājño I. 157.
vyasanaṃ prāpya yo mohāt Simpl. II. 180.
vyasaneṣv api sarveṣu II. 5. Simpl. II. 6.
vyākīrṇakesarakarālamukhā I. 149.
**vyāghravānarasarpāṇām* I. 247.
vyādhitena saśokena V. 8. Simpl. V. 11.
vyomaikāntavihāriṇo 'pi nihagāḥ II. 16. Simpl. II. 20.
śaktaṃ bhaktaṃ kulinaṃ ca I. 345. Simpl. I. 351.
śaktivaikalyanamrasya I. 81. Simpl. I. 106.
śaktenāpi sadū narendra viduṣā III. 203. Simpl. III. 172.
śakṣyāmi kartum idam alpam III. 225.
śaṅkanīyā hi sarvatra Simpl. II. 90.
śatabuddhiḥ kṛtonnāmaḥ, see *śatabuddhiḥ śiraḥstho 'yaṃ*.
**†śatabuddhiḥ śiraḥstho 'yaṃ* V. 34, 36. Simpl. V. 45, 50.
śatam eko 'pi saṃdhatte I. 188. Simpl. I. 229; II. 14.
**śatravo 'pi hitūyaiva* III. 170.
śatruṃ vāñchāvighātāya Simpl. III. 142.
śatruṇā na hi saṃdadhyāt II. 24. Simpl. III. 24; II. 29.
śatrubhir yojayec chatruṃ Simpl. IV. 17.
śatrum utpādayet prājñas IV. 16. Simpl. IV. 18.
śatrum unmūlayet prājñas, see *śatrum utpādayet prā°*.
śatruṇāpāni mītrāṇi I. 167.
śatroḥ palāyane chidram III. 113. Simpl. III. 123.
śatroḥ pracalane, see *śatroḥ palāyane*.
śator ākrandaṃ and *śator ākramam*, see *śator balam avijñāya*.
śator ucchedanārthāya Simpl. III. 133.
**śator balam avijñāya* I. 315. Simpl. I. 312.
śator vikramam, see *śator balam avijñāya*.
śatroḥ śriyaṃ sadotthāyī Simpl. III. 153.

- śanaiḥ śanair dadāty eṣa* Simpl. III. 134.
śanaiḥ śanaiḥ prabhoktavyaṃ II. 63. Simpl. II. 76.
śanaiḥ śanaiś ca yo rāṣṭram I. 176. Simpl. I. 215.
śapathaiḥ saṃhitasyāpi II. 32. Simpl. II. 35 (HI, also I. 113).
śapathaiḥ saṃdhitasyāpi, see *śa° saṃhitasyāpi*.
śamopāyāḥ sakopasya III. 22. Simpl. III. 28.
śaṃbarasya ca yā māyā Simpl. I. 183.
śarajjyotsnāhate dūraṃ V. 39. Simpl. V. 53.
śarabāṇataranivarṣe Praśasti 8.
śaśidivākarayor grahapīḍanam II. 15.
śastrair hatā na hi hatā III. 220. Simpl. III. 179.
śastrair hatās tu ripavo, see *śastrair hatā na hi hatā*.
śāṭhyena mitraṃ kapaṭcua dharmam I. 373.
śāstrāṇy adhṛtyāpi bhavanti II. 110.
*†*śīthilan ca subaddhan ca* II. 142, 149. Simpl. II. 136, 145, 146.
śibināpi svamāṃsāni III. 171.
śirasā vidhṛtā nityaṃ Simpl. I. 82.
śighrakṛtye, see *śighrakṛtyeṣu*.
śighrakṛtyeṣu kāryeṣu III. 199. Simpl. III. 170.
†śītavātātapasahaḥ III. 156.
śītātapādikaṣṭāni Simpl. I. 270.
śīlam saucam kṣāntir V. 2. Simpl. V. 2.
śucayo hitakāriṇo vinitāḥ I. 435.
śuddhaiḥ snigdhair, see *bhāvasnigdhair upakṛtam api*.
śubham vā yadi vā pāpam I. 104. Simpl. I. 134, 239.
śuṣkasya kīṭakhātasya, see *kuljasya kīṭa°*.
śūdro vā yadi rāṇyo 'pi I. 127. Simpl. I. 167.
śūnyam apuṭrasya gṛham II. 80.
śūras ca kṛtavidyāś ca, see *śūro 'si kṛtavidyo 'si*.
śūrah surūpaḥ subhagaś ca vāgmī V. 17. Simpl. V. 25.
śūrās ca kṛtavidyāś ca II. 119.
**†śūro 'si kṛtavidyo 'si* IV. 34, 39. Simpl. IV. 38, 43.
†śruotv avahitaḥ kānto III. 135.
śete saha śayānena Simpl. II. 126.
śokāratibhayatrāṇam II. 195. Simpl. II. 179.
śaucāvaśiṣṭayāpy asti Simpl. II. 101.
śrayeṇ mānūdhikam vāsam II. 82.
**śravyaṃ vākyaṃ hi vṛddhānām* I. 343.
śrīsomamauṭṭrīvacaṇena Praśasti 2.
śrutvā sāṃgrāmikīm vārttām Simpl. I. 91.
†śrutvāivam bhairavam śabdaṃ I. 83.
śrūyatām dharmasarvasvam Simpl. III. 103.
**śrūyate hi kapotena* III. 120.
śreyah puṣpaphalam vṛkṣād III. 91. Simpl. III. 99.
śreṣṭhebhyaḥ sadṛṣebhyaś ca III. 189.
ślāghyaḥ sa eko bhuvī II. 166.
śleṣmāśru bāndhavair muktam I. 338. Simpl. I. 335.
śvānakurkutacāṇḍālāḥ III. 105. Simpl. III. 115.
svetaṃ padaṃ śirasi yat III. 168. Simpl. IV. 77.
ṣaṭkaro bhidyate mantras Simpl. I. 99.
ṣaḍakṣareṇa mantreṇa I. 128. Simpl. I. 168.
ṣaḍ imān puruṣo jahyād III. 64. Simpl. III. 74.
saṃrohatīṣuṇā viddham, see *rohati sāya-kaviddham*.
†saṃhatās tu harautīme II. 7. Cp. *jālam ādāya gacchanti*.
sakalārthasāstrasāraṃ Introd. I. Simpl. Introd. 1 (H 4, om. I).

- sakṛj jalpanti rājānaḥ* I. 379.
sakṛt kandukapātam hi II. 132. Simpl.
 II, II. 140.
sakṛl api dṛṣṭvā puruṣam II. 65. Simpl.
 II. 79.
sakṛl uktam na gṛhṇāti Simpl. II.
 165.
sakṛl duṣṭam ca yo mitram II. 27; IV.
 13. Simpl. II. 32; IV. 14.
sakṛl duṣṭam apīṣṭam yaḥ, see *sakṛl*
duṣṭam ca yo mitram.
sakhyam saptapadinam bho II. 36. Simpl.
 II. 43.
śa gatvāṅgārakarmāntam III. 144.
saṁkṣepāt kathyate dharmo III. 93.
 Simpl. III. 102.
saṁgatāni śubhaddhāni II. 197.
saṁgrāṇe praharaṇasaṁkate II. 129.
saṁghātavān yathā venur, see *saṁpā-*
tarān ya°.
sa ca nṛpatīs te sacivās III. 234.
saṁcarantīha pāpāni Simpl. IV. 64.
satām vacanam ādiṣṭam Simpl. IV. 104,
 105.
satām matim atikramya I. 232.
satkṛtās ca kṛtārthās ca Simpl. III.
 158.
satpātram mahati śraddhā II. 58.
 Simpl. II. 72.
satyadharinavikīneṇa, see *dharmasatya°*.
satyam dhane na mama nāśagate II.
 192.
satyam parityajati V. 28. Simpl. V. 27.
satyādhyo, see *sannyāyo dhārmikāś*
cādhyo.
satyānṛtā ca paruṣā priyavādīnī ca I.
 432. Simpl. I. 425.
satyāryadhārmikān, see *sannyāyo dhār-*
mikāś cādhyo.
sadaśād yojanaśatāt, see *sapādād yojā°*.
sadācāreṣu bhṛtyeṣu II. 19. Simpl.
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